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Lessons on the universal Principles and Duties of Religion and Morality. As they have been read in Margaret-Street, Cavendish Square, in the Years 1776 and 1777. By the Rev. David Williams, 2 vols. 4to. 1l. 1s. boards. Doddsley.

[Concluded from page 88.]

Were we to trace Mr. Williams through all his erroneous mazes, we should be engaged in a tedious employment. For every lecture abounds with errors. But to do him justice we must confess, that this performance is interspersed with many beautiful and striking passages.—As a moralist our author is possessed with spirit and ingenuity; but these, though excellencies, are not sufficient to counterbalance his errors, some of which are of the greatest magnitude.

The subjects treated on in the volumes before us are the following:

“Public Worship, 1—Wisdom, Part I. 13—Wisdom, Part II. 23—Knowledge of the Deity, Part I. 34—Knowledge of the Deity, Part II. 45—On the Creation, 58—The Merit of believing, 71—The Fear of God, 82—Universal Religion, 91—Universal Toleration, Part I. 101—Universal Toleration, Part II. 111—Nature and Effect of Prayer, 124—Origin and Nature of Piety, 137—Moral Wisdom, 149—The Nature of Virtue, 160—Virtuous Satisfaction, 172—Origin and Nature of Truth, 182—The Principle of Conscience, Part I. 193—The Principle of Conscience, Part II. 204—The Principle of Conscience, Part III. 218—Truth, 227.

“Honesty, 1—Justice according to Nature, Part I. 14—Justice according to Nature, Part II. 25—Humanity, Part I. 34—Humanity, Part II. 42—Humanity, Part III. 51—Humanity, Part IV. 63—Benevolence, Part I. 72—Benevolence, Part II. 80—Benevolence, Part III. 89—Benevolence, Part IV. 99—Modesty, 101.

VOL. XI.

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deity, Part I. 109—Modesty, Part II. 118—Moderation, Part I. 127—Moderation, Part II. 137—Moderation, Part III. 147—Luxury, Part I. 157—Luxury, Part II. 167—Prudence, Part I. 178—Prudence, Part II. 188—Fortitude, Part I. 199—Fortitude, Part II. 210—Fortitude, Part III. 222—Meekness, 234—Patience, 245.”

In this connected series of lectures on the Principles and Duties of Morality, our author takes a view of the wonderful arrangements and processes of Nature, in forming the powers and principles of the human mind. He also takes notice of *what he calls* the great and essential, foundations of a moral and manly character in knowledge, truth, honesty, and beneficence. And then when he comes to the proper period, or stage of his edifice, after the *manner of architects*, he adds circumstances in the manner of superstructures; according to the *nature* of the foundation he had laid.

With respect to Mr. Williams's *foundation* we have already acquainted our readers, that it is a *Deistical* one, *Nature* being his chief *corner stone*. Besides, he frequently introduces artful insinuations, which are highly derogatory to Christianity. It is drawn down from its exalted sphere, and put on the same footing with the institutions of fallible men.

Let Mr. Williams ever so despitefully treat the Gospel of Christ, and oppose reason and nature to its divine truths; yet, any person of an unbiassed judgment will acknowledge that the light of reason and nature shines brighter by means of the influence of that very Gospel, which Mr. Williams so arrogantly rejects. Infinite are the wanderings and deviations of human reason, but under the dispensations of the Gospel of Christ, our faith and hope are fixed on a solid basis, even the immutable word of God.

In Lecture XX. our author thus observes,

“Hardly any philosopher has been able to keep his mind free from some confused reproach of the Divine Goodness; and, to remove it, *one man has had recourse to a pre-existent state, and a transmigration of souls, with their failings and sins; and another to a future state, where the errors and mistakes of this will be rectified.* These things may have amused children and childish persons, or afforded materials for poems and fables; but they have never yielded one ingredient of real truth and solid happiness to a *genuine and many mind*. What is it to us, that men have been more ignorant and wretched in a former state than we are now? Or, if we ourselves have inhabited other bodies, where we have committed enormities for which we now suffer, how does this account for the Divine Goodness, in putting us originally into those bodies where

where our sins were committed?—In the doctrine of a future state, this matter seems to be better removed; but it is not in fact; and the delusion, as it is more *plausible* is more *pernicious*. The advocates of this doctrine, who are very numerous; all the disciples of Moses, of Confucius, of Brama, of Socrates, of Christ, and of Mahomet, are agreed to give up the point of justifying the ways of God to man here; and they point out heaven, where all matters are to be cleared up. They are in the state of those spendthrifts, who have not ability or resolution to look into the real causes of their difficulties, and direct their hopes to a futurity which will adjust every thing for them. If all men were uniformly to act on this principle of referring justice and equity to futurity; which, by the way, they take care not to do—the world would soon find the matter to be decided in a kind of *Hell*, and not in any *Elysium*; they would be forced to examine and remove the immediate causes of their misery, by a very different scene from what they represent Heaven to be. You will please to observe, that I am not now considering the doctrine of a future state, whether it be true or false, probable or improbable. When the subject comes before me in its proper order and place, I will treat it with all the ability and knowledge I possess; and speak my thoughts as freely and plainly as I do on all other subjects. Here my design is to shew, that those philosophers and divines, who were obliged to fly to a future state, to obtain general and indistinct reasons for the events of this, were not able defenders of the real cause of God and nature."

As most of the first planters of the Gospel were illiterate, and destitute of influence, we may naturally conclude, that they were supported by the hand of the Almighty, in that their preaching so universally prevailed; especially at a period, when all the engines of the world were employed to crush it and reduce it to nothing.—The Scribes and Pharisees were confounded, the Rabbies and Philosophers baffled, and the Gospel, through the preaching of a few contemptible fishermen, gained a superiority over the learning and policy of the Pagan world.—This was miraculous indeed! And it evidenceth the finger of God,

Here let the question be asked, what animated the apostles to undergo such difficulties and dangers, as they were exposed to by preaching the Gospel of their crucified Lord? Undoubtedly they had the strongest assurance, nay even a certainty, that another life would succeed this, in which they should be crowned with everlasting felicity for their great sufferings here; "They had respect unto the recompence of the reward." St. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable."

The Apostles endured great hardships for the Gospel's sake, but their views were extended beyond the limits of this transitory life. This sweetened the bitter cup of sorrow, and alleviated the pains of the most excruciating tortures. They reckoned that the sufferings of this present time were not worthy to be compared to the glory which was to be revealed in them.

Now for Mr. Williams to expose this well-grounded hope, as "only fit to amuse children and childish persons," he by so doing, gives a plain indication, that, according to his own language, "he hath something much the matter either with his *head* or *heart*," What he means by "a genuine and manly mind," we cannot plainly discern; unless it signifies a mind that spurns at the salutary truths of the Gospel, with the *boldness* and *intrepidity* of professed *libertinism*.

In the present scene, rewards and punishments seem to our imperfect view not to be distributed according to the merits and demerits of mankind. But to this we may say, that the judgments of God are unsearchable, and his ways past finding out. In this world we frequently see virtue in distress, and wickedness triumphant. Thus it seemeth good to the Almighty, and shall we his dependant creatures question his justice? Instead of being an impeachment of his justice, it is a strong argument in favour of a future state, when most certainly this seeming inequality will be properly adjusted. And at that period all persons of every rank will be rewarded or punished according to their respective behaviour in this probationary state.

Of the truth of this doctrine we are firmly persuaded, notwithstanding Mr. W. dogmatically asserts that men of such notions "are no able defenders of the real cause of "God and Nature. Nature is his *primum mobile*. Every thing is sacrificed to her shrine. But let this votary of Nature enjoy the benefits of his favourite opinions, if he thinks it convenient; we differ *toto caelo* from him, and cannot pay an implicit obedience to his *ipse dixit*. No, no, Mr. Williams may gull his *natural auditors*, but we are not so soon brought to *swallow his gilded pill*.

To proceed with our author. In Lecture XXII. he observes, in order to abuse Christians, that,

"We are sunk into a general corruption, and our knowledge is of such a nature, as to be of little or no use to our morals. We talk consistently and plausibly of what is proper and fit to be done, in almost every case; and we generally practise it in none. What is the duty of those who take upon them the office of pu-
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blic monitors, advisers, and preachers, in such a state of things?—To call in the aid of religion—What religion?—The Christian religion—And what use can be made of it, with persons who do not, cannot, be imagined to believe its principles and doctrines?—This is not a charge at random; it is not owing to dissatisfaction to any body of people, but a real opinion, the effect of cool and careful observation."

This is a frank acknowledgment. *Nemo repente turpissimus*. Infidelity is progressive; one step farther and our author will become an Atheist.

"A penetrating and candid mind, on a view of the religious conduct of the people, would be led to conclude, that, in this country, where the Gospel has been professed above a thousand years, and where it has long been publickly countenanced, encouraged, and honoured, there are not many more real Christians, than in Arabia or Turkey, or any of the most devoted dominions of Mahomet. This is not meant as an insinuation that the people are Atheists, or Deists, or any thing which supposes they have substituted one set of principles for another. When it is said, that the people in general are not Christians, it is saying they have no religion, and hardly any moral principles at all. I should be sorry to be obliged to put the matter beyond dispute, at the expence even of this assembly; and I have no reason to think more unfavourably of the people who compose it, than the rest of the world. But if I were to ask almost any of you, who call yourselves Christians—Do you ever read your Bible?—No; unless it be a chapter now and then on Sundays.—But do you read it so as to understand the general tenor and intention of it?—No.—What are the sources from which you derive your principles? Upon what grounds are you prepared for the duties and business of life? In short, how have you been educated; and what has your attention been directed to, as the means of your future happiness?—Almost every man, who now hears me, if he were to speak as he feels, would freely answer—to my own interest."

"This," says Mr. Williams, "is the great object of education, and the great end of life."

The following remarks are just and proper.

"Tenderness and weakness of mind are produced exactly as tenderness and weakness of body. A man is rendered miserable for life, by the necessary and salutary variations of the weather, who, in infancy and youth, has been unused to bear them. Just so, the mind is incapable of bearing the common vicissitudes of the world, which, in early life, has had no experience of them; whose wishes and caprices have been laws; and whose ease has been procured at the expence of every thing which could be sacrificed by his friends or his dependants. Here is evidently the double source, in the same mind, of false tenderness, and of callous inhumanity. A mental tenderness and debility are produced by false and excessive care; and an inhuman inattention to others, is the certain effect

effect of subjecting families and servants to the humours and caprices of children. Here we see the general outline of this contradictory and detestable character—a sentimental brute, as it were, in embryo!—These persons, even left to themselves, would crawl to novels and romances, as naturally as any animal do to their sustenance. Here they find proper exercise for their sensibility; here their false humanity and pity are exhausted; and they have nothing left for common occasions and common life, but peevish and hateful dispositions. The sensibility of these persons is not formed on the true and just standard of nature; and their imaginations, in comparing themselves with others, find no resemblance. It is therefore they fly out of life for sentimental exercises and gratifications; and, conceiving of their fellow-creatures in general as brutes, they behave to them accordingly.

“The real virtue of humanity lies between these two extremes, of insensibility and a tardy imagination on the one hand, and a relaxed, sentimental, irritable frame, accompanied with a giddy and extravagant fancy on the other. Men are formed so much alike, that the general causes which produce happiness and misery in one man, have the same effects in all others. This would be the ground of universal justice, if the golden age were to take place; this is the ground of humanity and compassion, in the present state of mankind.”

Of his moral scheme Mr. Williams speaks in an elevated strain.

“I cannot help reminding you of what I have often observed, that moral philosophy is the highest object of human enquiry. We see one error in its principles running through and corrupting all the associations and institutions, which the secondary wisdom of politicians and priests contrive for the prosperity of the world. We may form empires; make laws; invent arts, commerce, sciences, and systems of religion—and be worthless and wretched. It is the accurate, the incessant, study and practice of morality will furnish us with that true wisdom, which, like elementary fire, will pervade and animate our other principles; and, by making us truly benevolent, will make us truly happy.”

On beneficence our author gives us the following remarks.

“A disposition to do good, whether it be in the use of wisdom, of power, or of riches, cannot be long concealed from those whose necessities and miseries oblige them to look out for it. The applications of distress, like many other applications, soon become an art; and it requires great judgment in the benefactor to avoid imposition. The difficulty in this matter is so great, that men very commonly lose their beneficence; totally lose the very disposition to do good, in repeated disappointments, occasioned by artifice and imposture. They have tried, feebly, injudiciously, and at random, but perhaps sincerely and often, to distinguish the worthy from the unworthy, and the good from the bad; but they have tried in vain—they have therefore concluded the distinction was not to be

be made; that all men were impostors; that they should seek the gratification of their benevolence to no purpose; and that the principle itself must be unnatural, romantic, and useless. Greater wisdom, greater experience, and a greater knowledge of the world, would instruct them in a general truth, which is sufficient to obviate all these difficulties—that art and imposture are attended with assurance, indolence, and profligacy; and that merit is modest, diffident, and industrious; that the wicked offer themselves, and form the foremost phalanx, through which you must penetrate, and behind which you must seek and solicit the truly deserving. However, we are by no means to adhere even to this general rule. Distress, brought on by vice, is often artful and imposing. When we are even assured of this, it is not always a reason for withholding our beneficence. A human creature in misery is an object of beneficence, whatever may have been the cause of that misery. It is the part of wisdom to judge what relief we can afford them, consistent with the obligations we are under to ourselves, and more deserving objects in real distress."

That "a human creatures in misery is an object of beneficence," we give our unfeigned assent. This duty is strongly enforced and recommended in the New Testament. And here we will ask Mr. Williams, what was the practice of our great and divine master? To this we answer for him, that his darling principle was "to bind up the broken-hearted, to proclaim liberty to the captives, to give unto to them that mourn, beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." He paid attention to the piteous cries of every object in misery, and made this heart-reviving reply: "What wilt thou that I shall do for thee?" To use the words of a late writer, "Mercy, with a heavenly voice, spoke in all he uttered; Charity poured forth her stores in all he did."

We will submit the following passage to the consideration of our readers, and leave them to draw *such conclusions* as they shall think suitable and convenient. Mr. Williams is *addressing himself* to his audience,

"To have your faculties in their natural order and vigour; to hold your place as a member of society; to act uprightly and well in it; and to find your happiness in the happiness of the whole—these are the views of a man:—it is not possible for a human being—for an angel—with reverence be it spoken—for Almighty God himself—to have noble motives of action. Offer these to the degraded, though proud and haughty, votaries of religion, as motives to virtuous actions; you will not gain their attention. Tell them they will be damn'd, if they do not perform certain rites—'Ay, that's a motive!' they'll say.—It is the ass's whip, and they'll move only while they tingle with the pain. It is
time

time to be ashamed of these things. It has ever been the language of impotence and of tyranny, that men are to be held in this degraded and dishonourable view ; and in order to enslave and govern them as brutes, they have ever been spoken of and treated as such. Our business is with men, and our pleasure their happiness ; kings and priests only have an interest and delight in the ignorance and misery of mankind.—We must regret, however, that when we speak to men as men, delineate their duties, and shew the best reasons and motives for them, we have a chance of being understood or attended to by very few persons. The process of causes and effects, in the natural world, are not more regular and methodical than in the moral world. Nothing happens, nothing arises but in the order of nature, unless it be now and then a monster ; and that is only an apparent and trifling deviation : nothing can come to pass without its assigned and proper cause.

“ Moral happiness, the highest possible object of human wish, desire, and aim ; which not only renders our actual existence worth having ; but inspires us with poetic frenzy ; makes us create imaginary worlds, and extend our existence into Paradise, Elysium, and Heaven, to perpetuate our enjoyments—this universal idol, and universal motive of pursuit and action, wants only to be understood to be enjoyed. We do worse than lose our time, if we seek it at a distance and in imaginary regions ; for it is with us, and every moment is sacred to its pleasures. It is the effect of order, vigour, activity in the principles of our minds, which constitutes our virtue : it is the result of a natural and just disposition of men and principles in society, which constitutes public virtue ; and this result is the effect of causes, as regular, as certain, as necessary as those which produce day and night, and summer and winter. If all men were capable of comprehending the order of nature in the moral world, all men would be virtuous. Rewards and punishments are the expedients of ignorance and vice ; and they will as soon produce day and night, and summer and winter, as they will true and genuine moral happiness in any one instance. You are not to wonder that when I tell you temperance or moderation is necessary to the right arrangement of all your faculties ; to that natural order of your principles and affections which makes you virtuous ; to fit you for your proper station in society, where all the principles which unite you should be so restrained and tempered to harmonize, coalesce, and produce an effect, which alone is real happiness :—you are not to wonder, when I say this, I should suppose myself entitled to your attention : for I hold before you the utmost attainment of man, in its proper and only place, where alone it is possible to obtain it : nay, I hold it before you when your minds are calm ; when reason, unmolested by hopes and fears, can clearly see and judge ; and when alone the mind should chuse and determine. The delirium of the passions, like intoxication from liquors, is unfriendly to the judgment ; and those who canvass for heaven, merely by the hopes and fears of men worked into frenzies, are just such moralists, and just such honest

honest men, as those politicians, who intoxicate their constituents, to enable them to make a right and judicious choice of senators and legislators. As the causes are the same, we should expect that the effects would be the same; and that heaven, like some synods, conclaves, and public assemblies, would, on their plan, be occupied principally by such persons as no honest and virtuous man would wish to keep company with."

We shall conclude our account of this *ingenious*, but *impious* performance, with an extract of a passage containing observations on true and false wit.

"Reason and philosophy have relieved the world of abundant quantities of that trash which has gone under the name of wit; and they will proceed until only what is genuine remains; that sprightly, enchanting quality, which is one of the instruments of prudence and virtue, in heightening the felicity of life. Here a distinction obviously arises between true and false wit, as well as between true and false prudence. False wit is the talent of producing strong and grotesque similitudes, which may tempt fools to laugh at virtue; may make murder grin, and tyranny unfold its brows. This, it must be confessed, is a talent; and this is the kind of wit which has mostly distinguished modern theatres. We are not to wonder, then, that this is not in alliance with reason, or prudence, or virtue; and that it has sought all occasions to dishonour them. But we have observed, there is a prudence, a fervile caution, which it has ever attended to, and by which it has obtained its infamous and wretched support. True wit is the art of combining ideas apparently unlike; and forming similitudes which give pleasure to virtue, by singularity, novelty, and surprise. The sensations excited by false wit, in a bad man, are violent and convulsive, and attended by languor and pain; those of real wit, in a good man, are lively, exquisite, and delightful, succeeded by tranquility and pleasure. We see the reason that the former is at enmity with prudence, and that the latter is its cheerful and happy instrument. False wit knows nothing of reason and virtue, but from their restraints. Genuine wit feels none of those restraints; for the directions of reason and goodness to real genius are, like the hand of God in the universe, unperceived and unfelt. Bad men only are fettered and shackled by prudence: in good men it points out and regulates, but never restrains or gives uneasiness. A state of knowledge and virtue only is a state of freedom; the dominion and tyranny of other principles, whether wit, humour, love, avarice or ambition, is absolute and wretched slavery.

"I thought it necessary, in a discourse on prudence, to begin with its most forward and plausible enemy, false wit—that talent for exciting laughter in weak and bad men, at the expence of their real interest and happiness; that talent, which some persons carry about them, like an offensive weapon, to wound the reputation and peace of their acquaintance; which, when unaccompanied, as

it always is unaccompanied, with real wisdom and genuine benevolence, makes a man feared and hated for the mischief he can do; and gives him only that superiority and consequence given to a venomous serpent, which men make way for to avoid, and which they observe and watch only to destroy.

"The use of real wit, like that of all the secondary and inferior talents, should be regulated by prudence. Genuine wisdom, extensive and solid knowledge, an enlightened benevolence, and benign virtue: these great, these supreme attainments of humanity, are not liable to abuse—but the minor faculties of wit and humour; the talents by which we sport and play, are those which require guidance and direction. And it is of very serious importance to the happiness of life that they should be used with prudence. Brilliant and lively men, who have the faculty of giving every thing a laughable appearance, though we do not think them of importance enough to take them into our councils and our friendships, they are the orchestra of our festive entertainments, and we esteem them according to the effect of their performance, in making us laugh. The judgment we are to exercise is in the choice of the objects which we are to sacrifice to our diversion. Vice and folly we are allowed to make free with; but we are to be very sure we mistake them not. For as it is a maxim in criminal justice, that an hundred villains should escape rather than one innocent man suffer; so should it be in intellectual justice: it is even better that there should be no wit in the world, than that one virtuous or good man should be sacrificed by it. The talent of giving pleasure, of making a man agreeable, or of rendering others ridiculous, is a dangerous one; it often makes a man ridiculous, when marked out as in possession of it; it is detestable when used at the expence of decency, of friendship, of truth, or of any moral virtue; and though it be not a common topic of religious dissertations, it is of so much importance to the happiness of society, that it should be subject to the care and regulations of prudence."

Erratum in the above article, page 151, line 6 from the bottom, for *noble* read *nobler*.

The History of the United Provinces of the Netherlands, from the Death of Philip II. King of Spain, to the Truce made with Albert and Isabella. By William Lothian, D. D. one of the Ministers of Canongate. Doddsley and Longman, London; Dickson, Edinburgh. 4to. 18s. boards.

Revolutions in states and empires are very proper subjects for history. Though when sudden and unexpected, they may excite surprise, yet when more gradual, the pleasure we feel in observing the progress is great, and the instruction we thus obtain useful and important. A variety of charac-

ters are introduced upon the stage ; opposite passions give life to the scene ; and while the catastrophe is in suspense we are kept awake. In such a field the virtues and vices are exhibited in a conspicuous light ; and we learn from the effects what may be the probable consequence of any measures which policy may dictate, ambition propose, or power attempt to pursue. When in any government one branch of the constitution usurps the prerogative of another ; when unalienable rights are invaded, or the liberties of a people are in danger, opportunity is then afforded for the exertion of talents and the operation of passions, which in other circumstances would not have appeared. The importance of the object calls forth singular exertions, and other considerations besides the interest of the state, influence the conduct and mingle in the dispute. If the parties are equally balanced as to the force they can exert, and the struggle is long maintained, we wait the conclusion with anxiety. If power is on one side and justice on the other, our fears are excited. If, notwithstanding many disadvantages, the contest is supported ; if the weaker party acquire strength, and, in every exigency, finds out resources, we hope for a favourable issue. In such situations almost every occurrence becomes material, and the history of such transactions yields ample matter for observation and reflection.

In the history of the Netherlands, during the reign of Philip II. to whom these countries devolved by the resignation of his father the Emperor Charles V. we have a striking instance of a misguided policy, and of a successful opposition to arbitrary power. Philip, though endowed with many talents for government, soon disgusted his subjects in the Netherlands, and raised suspicions of a design to deprive them of rights they had enjoyed from the most ancient times, and which he himself had, according to established usage, solemnly sworn to preserve inviolated. It was impossible that any encroachment could either pass unobserved, or be viewed with indifference by a people accustomed to hold a large share in the administration, and to consider their prince as invested with very limited authority. Their situation rendered them quick-sighted in discerning any breach of their privileges, and perhaps jealous where there was no bad design. Philip's conduct, however, was neither reserved nor ambiguous. His bigotted principles in matters of religion were ill suited to the dispositions of a people who, from their intercourse with strangers, had acquired a more liberal spirit ; his haughty manners displeased those who formerly lived in familiarity

with their prince : and his obstinacy in refusing even the most reasonable demands, entirely alienated their affections. The instructions he gave to his ministers, and the cruelties they exercised, were interpreted as proofs of a plan of oppression, and open rebellion followed unavailing complaints and despised remonstrances. Though Philip's utmost efforts were employed, they were baffled by the union of a few provinces ; and that monarch who was dreaded by his neighbours, was thought to be the most sagacious prince then in Europe, and who possessed immense revenues, was reduced, after the war had continued thirty years, to abandon his schemes, and resign a sovereignty he could not preserve. The princes who assumed the title which Philip had renounced were equally unsuccessful. The confederates maintained their opposition, and forced their enemies to acknowledge their freedom and independence.

To represent these events in a proper manner ; to delineate the characters that appeared during such an active scene ; to trace the causes of the revolution, and the means by which it was accomplished, would, no doubt, require abilities. Respectable authorities are not wanting for some of the most material transactions, but to collect and arrange the facts, to reconcile the different accounts of the parties, and to ascertain the truths, would demand industry, impartiality and penetration. Perhaps the difficulty of the task is the reason we have so long wanted in the English language a history of the United Provinces. Dr. Watson, in the history of the reign of Philip II. lately published, relates the rise of the contest and its progress until the death of that prince : though the events in the Netherlands are represented as the most splendid during this period, yet, by being interwoven with other affairs in a general history of Europe, they seem an episode only, though well entitled to be exhibited as a whole or complete piece : besides, the principal subject is left unfinished ; at a time when the scene is most busy the curtain drops. To learn the issue, we must either wait with anxious expectation till we are farther indulged, or apply somewhere else for information.

The author of the work now before us, seems sensible both of the advantages that might be derived from the nature of his subject, and of the difficulty of accomplishing his design of
“ shewing, in a short review of the state of the provinces,
“ from the earliest accounts to the accession of Philip, what
“ was the ancient form of government, and on what grounds
“ the mutual demands of the parties were founded ; giving
“ a distinct

"a distinct detail when the scene becomes more animated ;
"pointing out the resources of the confederates in a long
"struggle, and marking the causes of that success with
"which it was crowned." He was considerably advanced
in an attempt to execute this plan when Dr. Watson's book
appeared : but imagining that many would wish to know the
result of the quarrel between parties seemingly very unequal,
he has chosen, as the subject of this volume, the period from
the year 1598, when Philip died, to the year 1609, and thus
brings the history forward to a memorable æra, when the
United Provinces were acknowledged as *free states*, and a
truce was made with them under this character, guaranteed
by the kings of England and France.

In all civil contests, the sentiments and aims of the different parties deserve investigation. Our author, accordingly, begins with a review of the administration of Philip II. and an account of the views of Philip III. who succeeded him on the throne of Spain ; of the state of the affairs of Albert, to whom Philip II. had transferred the sovereignty of the Netherlands, and of those of the confederates who still persisted in their opposition.

"The Netherlands enjoyed, from the most ancient times, a free constitution of government. The seventeen provinces formed so many independent states, and each preserved its own particular laws and customs. Though acknowledging a prince or sovereign, his power was limited : and his authority, conferred by the people, was declared to last no longer than he maintained their rights and privileges. When the succession to the chief dignity became confined to one family ; when the sovereignty of all the provinces was held by one person ; when they were thus united more closely together and had one common interest ; when these quarrels, unavoidable among separate principalities, became less frequent, they gained more strength, acted with more vigour, and rose to opulence and respect. While these affairs, in which all were concerned, were conducted by the General Estates, where the representatives of each had a voice, and while the prince restrained the exercise of his power within the bounds prescribed by law, the people, at the same time that they felt their importance, testified their reverence and affection for their sovereign. But, valuing highly the liberty they possessed, and guarding it with the utmost care, every encroachment upon their freedom was viewed with jealousy, and every attempt to extend the prerogative of the prince, warmly opposed.

"When Philip II. of Spain was put in possession of the Netherlands by the resignation of his father, the emperor Charles V. he very soon discovered intentions disagreeable to the sentiments of his subjects, and inconsistent with that form of government
which

which he found established in his newly acquired dominions. A people, unaccustomed to pay implicit obedience, were alarmed with his assuming an authority which they allowed not to his predecessors; considering themselves as entitled to a large share of the administration, they beheld with indignation measures adopted without their concurrence; and dreading the consequences of permitting any exercise of an usurped power, were disposed early to check every design which arbitrary pleasure might dictate, or an immoderate ambition pursue. When the conduct of Philip appeared to be the result of a determined plan of oppression, and force was employed to procure submission to his commands, a rebellion arose; the injured had recourse to arms; and now for about thirty years had supported a war against the invader of their liberties. Seven of the provinces joined in a strict union; boldly declared that he had forfeited the sovereignty; renounced altogether their allegiance; maintained a struggle in defence of their freedom with unwearied perseverance, and rejected every proposal of peace with disdain. Philip, tired with the contest, wished to relinquish enterprizes in which his utmost efforts had been exerted in vain. That he might save his honour, while he renounced an authority he could not preserve, and have the prospect of the United Provinces becoming part of the Spanish monarchy, though for a time they were transferred to others, he gave his daughter Isabella in marriage to Albert, archduke of Austria, who had acted as his governor, and conferred on them a sovereignty he was unable to retain. While he flattered himself that his rebellious subjects would return to obedience under a Prince residing among them, hoped that by his support opposition would be crushed, and concluded that the revolted Provinces would be again annexed to the crown of Spain, death prevented him from seeing the effects of a scheme which policy had suggested, and necessity forced him to adopt.

Philip III. made great preparations for giving powerful aid to his sister and the Archduke. It was said, that in order to enable them to push with vigour the war against the United Provinces, he proposed to assist them with a numerous army and a formidable fleet. The administration of affairs in Spain was greatly changed. Philip dismissed from court, some, who during the former reign, were regarded as most able counsellors, and substituted in their place, others more agreeable to his own dispositions. The Father thought proper to connive at the Confederates trading with Spain, because of advantage to his Spanish subjects. The Son discharged this commerce, seized and confiscated the goods of the Confederates, even apprehended many Flemish merchants who had lived long in Spain, and likewise some Spaniards who had acted as factors for the Flemings, and by torture forced them to give up their effects. As by this conduct the price of corn was greatly raised, which produced loud complaints, he at last allowed the Flemings to import corn, but prohibited their carrying back any kind of goods whatever. The freight became of course much higher,
and

and the evil was remedied only in part. Philip II. always endeavoured to live in friendship with the German Princes. His son, imagining that by their means the war in the Netherlands was prolonged, was anxious to deprive the Confederates of their assistance, though certain that he would raise enemies to himself in the empire. At the same time he thought, that now, when the sovereignty was bestowed on Albert and Isabella, there would be no necessity to remit such large sums, as formerly, from Spain.

“Albert pursued the journey he had begun before he received the accounts of Philip’s death, and proceeded to Spain, where his marriage with Isabella was celebrated. The terms on which his new dignity was conferred, by rendering him in a great measure dependent on Spain, diminished its value, and the situation of the provinces afforded him little prospect of enjoying it with tranquillity. He entered upon the supreme administration when a part of these dominions, which Philip pretended to transfer, refused to admit any right he could thus claim, and had long carried on a war in defence of their liberties and independence. They had weakened the strength, almost exhausted the finances, and baffled all the artifices of a most powerful, rich, and cunning prince. Albert had made proposals of peace which were rejected as insidious; and when he hoped to recommend himself to those whom he considered as his subjects, had the mortification to observe that this appearance of moderation was treated by them with contempt. Obligated therefore to continue the war, he appointed a governor during his absence in Spain, Cardinal Andrew, and gave the command of his forces to Francis Mendoza, admiral of Aragon; but whatever abilities they possessed, he could not expect that they would be able to accomplish a design, which, in circumstances much more favourable than the present, had failed. Even these provinces which acknowledged his jurisdiction, had, at the same time that they owned him as their sovereign, expressed sentiments, and made demands sufficient to alarm his fears. They saw the United Provinces encreasing in power and wealth, enjoying liberty, treated with respect, and supported by neighbouring princes. They found themselves on the contrary considered, notwithstanding the late transaction, as subjects of Spain; they were loaded with heavy taxes, without any compensation or hope of relief; and saw, that in spite of all the exertions they had made, their influence and importance were diminished. Albert could not hear their complaints without uneasiness. Conscious of his inability to subdue the Confederates, he would willingly have given up the contest, and been contented with the want of territories which Philip had no power to bestow, if he could secure the obedience of the other provinces. There was some danger, that during the present temper of the people, they would imitate the example of their neighbours, whom they beheld with envy, and attempt to shake off a yoke which every day became more burdensome. It was probably owing to these circumstances, that Albert continued in Spain for some time after his marriage,
with

with the design of engaging the new monarch heartily in his interest, and in hopes of procuring that support which his situation required.

"The Confederates perceived the intention of Philip in renouncing the sovereignty, and derived fresh spirits and vigour from so clear a proof of the weakness of their enemies. They paid indeed heavy taxes; they had been disappointed in their endeavours to find out a passage by the north to the Indies, by which they might reach these countries unmolested by the Spaniards, and acquire a new source of wealth; and they were deprived by a late treaty between Philip and Henry of France, of open assistance from that quarter. But they contributed cheerfully to the expence of the war while they enjoyed freedom: their naval strength, particularly, had greatly increased; a fleet was sent to the East Indies by the same route which the Spaniards and Portuguese pursued, had returned with accounts sufficient to encourage future attempts of the same kind. They hoped to be able at length to dispute with Spain the empire of these seas, their cause was favoured by the neighbouring states, and even the adjoining provinces, with whom they were at war, were tired and discontented. They were still possessed of resources which necessity had discovered, and which had been employed with success; their troops were animated with affection for their country, and zeal for the preservation of these liberties they had so long and ably defended; and their army was conducted by Maurice, whom, as the son of William Prince of Orange, the former protector of their liberties, they esteemed, and whose valour and prudence they had now for many years experienced. They refused to listen to any proposals for peace, because they thought that they were designed merely to deceive; and they looked forward to the time when firmness and perseverance would force their enemies to grant honourable terms, and such as would establish their freedom and independence."

Descriptions of battles frequently fall within the province of the historian. We shall lay before our readers the author's account of the battle of Nieuport, fought in circumstances which rendered it very hazardous to the Confederates, but ending in a signal victory on their side.

"Never were the Confederates in greater danger, and never was Maurice more perplexed what course to pursue. The States' army was now in the midst of the enemy's country. It was too late to fortify their camp, and it would even be unnecessary in a place where they could not remain for want of provisions. Maurice received in the night time the news of Albert's coming. He sat up all that night, revolving in his mind what was to be done. After the most serious reflection he thought it expedient to call in his out-posts, and to march in the morning against the enemy. He dispatched Ernest of Nassau with ten companies of foot, mostly Scots, and Vander Noot, with as many Zealanders, four troops
of

of horse, and two cannon, to secure a bridge betwixt Oudenburg and Nieuport, and thus to deprive the enemy of the only access which they had, or at least to dispute with them this passage until the whole army should advance. Ernest, at day-break, saw the Spaniards advancing, and immediately sent the four troops to cut down the bridge, but they were too late; part of the Spaniards had passed it before they could arrive. Ernest, though he had no hopes of forcing them to quit that station, drew up his little army in order of battle, that he might not appear wanting in his duty, and that he might protract the time, until Maurice could come to his assistance. Both engaged closely, and Ernest supported the assault of the Spaniards with great resolution; but, overpowered by numbers, he was obliged to give way, 800 of his men were either killed on the spot, or taken prisoners. The horse for the most part escaped. Hohenlo, who had been left to guard the frontiers, advanced with all dispatch; but he did not reach the field of battle until the engagement was ended, and Ernest's troops dispersed. Ernest finding that he could not return back to Maurice, got to Ostend. Here he met the Deputies of the States, much dejected with this defeat. As they had imagined that Albert could not have appeared for several weeks, their former confidence was changed into fear and despair. They now sincerely repented of their pressing so earnestly this expedition, and as the only resource left, appointed Uytenbogard, a learned minister, to offer up prayers to God for assistance. The Archduke proposed to attack Maurice immediately. Some of his officers advised him first to secure the Fort Albert, and encamp there, as in a place where he would not only be exposed to no danger, but where he might easily harraßs the Confederates, and reduce them to the greatest straits. They thought it imprudent to attempt dislodging Maurice, before they were well informed of the strength of his army, and that by delaying a little, he would be forced to remove, which he could not now do without great hazard; for, if he retreated by land, he could go no where else but to Ostend, where he might be blocked up; or, if he retired by sea, an opportunity would be offered for attacking him with great advantage when embarking his troops. Others, more sanguine in their expectations, were of opinion that Maurice would be in confusion with the unexpected arrival of so powerful an army, the loss of the forts, and the defeat of Ernest; and that it would be improper to allow the ardour of the soldiers to cool, or to check, by farther delays, the eagerness which the mutineers particularly discovered for an engagement. The mutineers were so keen, that being in the van of the army, they had passed by Fort Albert before any resolution was formed. Another circumstance contributed to determine Albert to make an immediate assault. Maurice, sensible that he could not now even retreat with safety, ordered the ships to sail to Ostend, that, in case he should be attacked, his troops might fight with the more firmness, when by this means all hopes of escaping by flight were taken away. The Spaniards as

Vol. XI. Y they

they marched along the shore, observed the vessels moving from Nieuport, and thinking that Maurice intended to embark his men, they advanced with great speed to prevent their getting abroad.

“Maurice on the other hand carefully concealed Ernest's disaster, and resolving to encounter the Spaniards in the open field, sent Lewis of Nassau with five troops of horse, to cross the harbour while the water was low, which they accordingly did, partly over the shallows, and partly by swimming. A slight skirmish which Lewis had with the enemy, whom he imagined, when at a distance, to have been the troops of his brother Ernest, gave time for Maurice to follow him with the rest of the army. It was immediately drawn up in order of battle. In the front was placed Sir Francis Vere, with the English and Friselanders; in the middle were the French, some Swiss, and a few fresh troops from Fort St. Andrew, commanded by Count Solms; and in the rear, the troops of Holland, and such Germans as had escaped, commanded by Vichtembrouc. Along with each party were some troops of horse. A few companies of foot were left before Nieuport to prevent the garrison from making a sally. Some thought that they should march forward, meet the enemy, and thus shew that they were not afraid of an engagement. But Maurice, supported in his opinion by Vere, resolved to continue in his present station, because the place was as convenient as could be wished, they could not advance any farther in proper order, and the enemy, if determined to make the attack, would be fatigued with travelling over the sand. Albert divided his foot into four bodies. In the front, next the sea, were placed the Lances, ready for any emergency; behind, on the left, was the first line, consisting of two Spanish regiments; on the right, were Spaniards and Italians; and between these two was an open space into which the Lances could be received. Behind was the second line, with the Irish posted on the wings. Some Germans and Flemings were stationed between the forts of Oudenburg and Albert to guard the baggage.

“For four hours both armies stood opposite to each other. Maurice did not fail to represent to his troops the necessity of acting with spirit and bravery; and that now they must either conquer or die, as he had purposely deprived them of all means of escaping, if they should be so base as to think of flight. He would have sent away his brother Henry Frederic, then between 16 and 17 years of age, aboard one of the ships. But the young prince would not consent; and besought him with so much earnestness, and with tears in his eyes, not to put such an affront upon him, or to suppose him capable of being afraid of danger, that Maurice allowed him to remain with the army, where he discovered such marks of courage as led his countrymen to entertain the highest expectations from his future conduct. Some of Albert's generals proposed, that the troops should be refreshed, as the confederates could not now possibly retreat. But such was the eagerness of the soldiers, and so much were they elated with their

their victory over Ernest, in the morning, that they called to be led on, as certain of success. Albert, judging it impossible to restrain their ardour, reminded them that they had it now in their power to put an end to the war, by an easy contest with the remains of an army, part of which they had already defeated.

"The ocean now began to flow, and forced both armies among the hills of sand lying along the coast, and called the Downs. The sun was declining, and shone bright in the eyes of the Spaniards, while the wind raised the sand, and drove it directly in their faces. Maurice occupied the higher ground, on which he had placed his artillery. Lewis of Nassau, without waiting for orders, assaulted a party of the enemy's spearmen with such fury, that some of them retired into the lines, and others fled very precipitately to the very walls of Nieupoort. This encouraged the Confederates to bear with greater firmness the first assault, which a detachment of the Spaniards made upon the station occupied by Vere. That brave general soon obliged them to return back to the main army. Others succeeded, and the engagement, as it became more close, grew more fierce and bloody. The veteran Spanish troops boasted they would be so terrible to the Confederates, that they would not dare to encounter them in the open field, and therefore rushed on boldly, regardless of danger. Necessity, on the other hand, joined with the confidence they placed in their general, animated the Confederates. Maurice ordered Lewis with nine troops to attack the enemy's horse; but instead of being able to make any impression, the Spanish horse rushed upon him, and the foot, at the same time, gave such a heavy fire, that it was necessary to consult his safety by flight. So great was the confusion among his troops, that many of them embraced certain death, by running into the water. The Confederates were much dejected with this disappointment, and the consequences might have been fatal, had not Maurice himself led on some of his men into the narrow pass through which they were flying, and, stopping the enemy's pursuit, afforded them an opportunity to rally. Lewis was appointed to return to the charge a third time. He advanced with five chosen troops, leaving the rest behind as a reserve, and giving them strict orders to kill every man who should turn his back. The Spaniards, finding that he was resolute, retired behind their foot.

"While Lewis was thus employed, the battle raged with great fury among the Downs. Vere, after giving every proof of a bold foldier and a prudent general, received two wounds, had his horse killed under him; and would have been taken prisoner, had not Drury placed him behind his saddle, and in this manner carried him off the field. His men were beginning to yield, when Maurice, understanding their situation, dispatched Balin with two troops of horse, to the shore, who checked the fury of the assailants, put their lines into confusion, and routed 700 Spanish and Italian horse on the right wing. This success determined the fate of the day. Maurice's foot pressed upon those who fled, and

dividing themselves into small bodies of three and four hundred on account of the inequality of the ground, entirely broke the whole Spanish army. Albert rode constantly through the ranks, encouraging his men. As he kept his face uncovered that he might be the better known, he received a slight wound behind the right ear, and was once almost taken prisoner by a soldier, who had caught hold of his horse's reins, but was killed by some of Albert's attendants. When after three hours of an obstinate struggle he saw that the battle was lost, he left the field; all his troops concerned in the action immediately fled, and in great confusion, except 4000 Germans, who retired in good order. The regiments of Barlotta and Bucquoy, with the Irish who had not been engaged, stood till attacked by Horace Vere, and Domerville, colonel of a French regiment; they were soon surrounded and most of them killed. Maurice dispatched a small body of horse to pursue the flying enemy, but kept the rest near his foot, afraid that the Germans, whom the Arch-Duke had appointed as a reserve, would renew the combat. He was blamed by some for not prosecuting with more vigour the advantages he had gained, but he did not think it prudent to hazard his men, who were already much fatigued, and almost faint with hunger, in a pursuit through roads with which they were unacquainted, where there were several forts, and many ditches and morasses. To his prudence and conduct must this signal victory be, in a great measure ascribed. His horse was superior in number to those of the Spaniards, and his cannon being better served did more execution. Some of the best of his enemy's generals were absent, Courtera being in Spain, and Laudriano confined by sickness. The powder for the guns accidentally took fire, and their cannon, not being placed on carriages, sunk into the sand, and became useless. The Confederates made great slaughter, and their rage was inflamed by the victory not having been acquired without much bloodshed on their part. Such of the Spaniards as fled by Ostend, were killed by the garrison, who sallied out upon them, and put to death many who had been saved in the view of a ransom. Edmonds, a colonel, killed, it is said, one man, who offered no less a sum than 10,000 crowns for his life. The loss on both sides is uncertain. The best accounts say, that 3000 of the Spaniards were found dead on the field; and that of the confederates there were 2500 missing, including those who had been in the engagement with Ernest. The English suffered much; of the 1500 men of that nation, 800 were killed and wounded; 8 officers were missing; and all the rest were wounded except two. The Spanish cannon, all the ammunition and baggage, and more than 100 colours fell into the hands of the Confederates, together with upwards of 800 prisoners, some of considerable rank. Among these was Mendoza, who flying, attended only by one servant, was known by a deserter who had served in his troop, seized, and carried back to Maurice. The Prince, after returning public thanks to God for the victory, spent

all that night on the place of battle, and next day went to Ostend to refresh his men, and to take care of the sick and wounded.

"This success was peculiarly agreeable to the Deputies of the States, who were at Ostend. When Albert had recovered the forts, and defeated Ernest, they were in the greatest terror. When the armies came in sight of each other, and the advantage inclined sometimes to one side, and sometimes to the other, they looked on with that anxiety which was natural when the existence of the Republic itself depended upon the issue. The States had certainly exposed it to the most imminent hazard, by trusting their whole army in a place which no convoys could reach, and from whence it could not possibly retreat. Such conduct was very different from the caution they had hitherto discovered; for, on many former occasions, they refused to engage in an undertaking where success was much more probable. The Spaniards, on the other hand, acted with no less imprudence. When fatigued with their march, they rashly encountered an enemy, whom in a few days they might have reduced to any terms by want of provisions; and attacked them at a time when they were driven to despair. Albert endeavoured to encourage the provinces of Brabant and Flanders, by representing that he had got free of many of those troops who were so troublesome by their mutinies, that the confederates had gained nothing but the empty glory of a victory, which would be followed with no effect of any consequence; and that they could not repair their loss of men; whereas, what he himself had suffered, would in a short time be scarcely felt."

The confederates, sensible that commerce was their principal resource in carrying on the war, and being debarred from all trade with Spain, attempted to reach the Indies by the North, where they expected to find a passage not only much shorter than the route by the Cape of Good Hope, but in which they would not be exposed to interruption from the Spaniards and Portuguese. Though this project miscarried, they ventured, with amazing resolution, to meet their enemies. The three unsuccessful voyages by the North, and the first by the Cape of Good Hope, belong not to the period assigned to this volume. Accounts of the succeeding voyages are inserted, and shew the rise and progress of the trade of the United Provinces to the East Indies, the success of which induced the States General to form the private adventurers into one company in the year 1602.

It would exceed our limits to take notice of the various steps in the negotiation for peace. The following extract describes the temper of the parties at a time when all hopes of a peace had vanished, and a truce was recommended by the ambassadors of the princes who acted as mediators upon this occasion.

"When this proposal was taken into consideration by the two parties, it appeared that the Arch Duke's commissioners would agree to a simple truce only, for eight, ten, or twelve years, as a continuation of the present cessation of hostilities, without repeating the declaration of the independence of the General Estates. The State's deputies, on the other hand, agreed to the terms proposed, and required, that the declaration should be repeated, and extend to an acknowledgment of their independence not only during the truce, but for ever. The dispute was so keenly maintained, that the Spanish commissioners begged time to consider this point, and craved a delay until the end of September, when the Arch Dukes, who had sent a message to Spain, would know his Majesty's sentiments.

"This request caused violent debates in the assembly of the General Estates, and which lasted two days. Many thought, that an end should be immediately put to all farther conferences, as such a demand was another proof of the artifices of the Spaniards. Maurice, particularly, not only supported this opinion with great heat and passion, but represented a truce as ruinous to the state, because it would be no sooner made than Henry and Philip would enter into close friendship, and strengthen their alliance with the projected marriages. He asserted that the only method to hinder a conjunction which would prove destructive to those of the reformed religion, would be to break off the treaty, and renew the war, in which Henry would be obliged in honour to support them, and in order to prevent an increase of the Spanish power, to give them effectual assistance. Though his arguments did not prevail, and a majority of the assembly agreed to grant the delay that was asked, yet the deputies of the province of Zealand were so offended with this resolution, that they declared they could not join in any conference or deliberation, as long as the Spanish commissioners remained at the Hague, actually left the assembly, and returned to their own province. In Holland, there were different sentiments, occasioned, in a great measure, by the influence of Maurice; and though the bulk of the people were inclined to the truce, yet they demanded, that the sovereignty of the states should be acknowledged to be perpetual. It was indeed to be expected, that after all hopes of peace had vanished, the confederates would not readily hearken to a long truce, because it was probable that the same conditions which they had rejected in the one case, would be required in the other. The advice of their allies, however, had great weight with the confederates. They considered that they could not carry on the war without aid. They were afraid that the common people would be irritated when they knew what terms had been rejected, and refuse to contribute the necessary sums. They started at the prospect of having again recourse to arms, the expence of which had of late exceeded the amount of the contributions 300,000 florins a month, loaded the common fund with a debt of nine millions of florins, and the particular provinces with the double of that sum.

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"The General Estates acted with great firmness and resolution. They told the Spanish commissioners, that though it would be more agreeable they would retire to Brussels, and there wait the answer from his Catholic Majesty; yet, at the request of the ambassadors, they consented to their remaining at the Hague until the end of September; but that if against that time they produced not a proper instrument from Philip and the Arch Dukes, acknowledging their independence in the most express terms, and for ever, they must depart. This declaration was accompanied with a spirited remonstrance on their conduct. 'You have endeavoured,' said the General Estates, 'to amuse us with specious promises; you have, in order to lead us into a treaty, talked of making peace, but you had no such intention. The peace you converted into a truce; next, you have changed this truce into a mere lengthening out the present cessation of hostilities, without any mention of our independence, which we absolutely require. Think not that we will be any longer deceived. Do not imagine that we want either discernment to discover your artifices, or courage to refuse these arms which we unwillingly employed at first, but which we never will lay aside, until the glorious end we have in view is accomplished.'

"When the last day of September was come, the Spanish commissioners waited on the ambassadors, and informed them that they had received instructions from the Albert and Isabella, by which they were impowered to make a truce for seven years; in Europe both parties to retain what they at present possessed; and to give a declaration that the Arch Dukes in treating with the General Estates, acknowledged the United Provinces as free states, to which they claimed no right. They added, that though they had got no particular orders from Philip, they hoped that he would approve of the truce upon these conditions. The ambassadors, knowing that the General Estates were determined not to consent, unless the declaration bore an acknowledgment of their independence being perpetual, advised the Spanish commissioners to retire to Brussels, to prevail with the Arch Dukes to make the time of the truce ten instead of seven years; and to give the acknowledgment demanded. Accordingly they prepared for their departure, and after waiting upon Maurice and the State's commissioners, had an audience of leave in the General Estates. Richardot extolled the conduct of his Catholic Majesty and the Arch Dukes, in being willing to make many important concessions for the sake of peace; condemned the States for their obstinacy, and upbraided them with the dishonourable manner in which the Spanish commissioners were desired to leave their territories. He told them that he fore'aw the day was coming when they would repent their not having suitably improved the present favourable opportunity, and protested that they would be chargeable with all the blood which might be afterwards spilled. Barneveldt, in name of the General Estates, answered him, that they had acted with candour and sincerity, that they had always declared they would admit of no treaty without an acknowledgment

of their independence; that the blame of peace not being concluded should be laid upon those who had not fulfilled their promises; and that whatever blood might be shed, the guilt ought to be imputed to persons, who by imposing laws worse than death, had rendered recourse to arms absolutely necessary. The Spanish commissioners, after the assembly was dismissed, were entertained at dinner by Maurice, and the same day set out for Brussels."

The conclusion of the treaty, which lasted more than two years, fixed the liberties and independence of the United Provinces. We shall copy our author's reflections on this event.

"This period may be considered as the great æra of the liberty of the United Provinces, and cannot be viewed without exciting wonder at the means by which the blessing of freedom was acquired. A few people, inhabiting a small territory, maintained a war for more than forty years against the most powerful potentate then in Europe. By their vigorous efforts, they attracted the regard of neighbouring princes, who were emboldened by the check thus given to the ambition of Philip, and encouraged to join their endeavours likewise in humbling a monarch, who had long been the object of jealousy and fear. The confederates patiently submitted to every hardship unavoidable in a contest seemingly so unequal. Bold and enterprising to an amazing degree, they gained advantages which exceeded even their own expectations, when they first engaged in the struggle. Animated with a warm zeal in defence of ancient rights and privileges, resolute in opposing every encroachment, closely connected together by one common cause, and sagacious enough to discover where their strength could be most successfully exerted, they found out resources which enabled them to set at defiance the riches and the power of Spain. At the very time that they were loaded with heavy taxes, they extended their commerce, and while they preserved a force sufficient for their own defence at home, carried their arms into distant countries, and seized upon a part of that wealth, which until then their enemies had almost solely enjoyed, and which they thought to possess undisturbed and unrivaled. While the adjoining provinces felt all the calamities of a long war, were almost exhausted, saw great innovations made on the ancient constitution, and experienced many of the evils which attend an arbitrary system of government, the confederates enjoyed liberty, acquired importance, and increased in opulence and national prosperity. In the United Provinces, oppression was at last forced to yield to courage; tyranny to the manly efforts of a brave and incensed people; and pride to a firm and determined spirit. The King of Spain and the Arch Dukes confessed their inability to compel to obedience those who despised their authority, and were constrained to own the independence of states which their utmost strength could not subdue."

Reference has been made, during the contest between Britain and her colonies, to the transactions in the Netherlands.

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We think that the circumstances in the beginning of the quarrel were very different. The resemblance is more striking in a later period; and, whatever may be the issue, the volume of which we have now given an account, presents some facts worthy of attention.

From the specimens we have given, our readers will be able to judge of the stile and manner in which this performance is executed. If the opinion of the public is equally favourable with ours, the author will have sufficient encouragement to prosecute the design he had originally in view.

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Mr. Edmondson is known to that part of the public which is interested in the antiquity of families, by his genealogical tables of the English peers. And the favourable reception of that work, may have been a motive with him to engage in a larger and more arduous undertaking.

Heraldry is a science almost lost to the generality, even of learned men. The obscurity and uncertainty of its first origin, in the clouds, and among the magnificent barbarities of Gothic revolutions; and the little interest which the public was supposed to take in any informations which might be obtained on the subject, deterred men of abilities from giving themselves any trouble on its account.

But though the public at large may not be interested in this science; all persons of ancient and respectable families; nay all those who by the acquisition of wealth, wish to engraft new branches on the old stocks of nobility and gentry, would wish to have all the terms and badges of their real or imaginary distinctions clearly understood.

To such persons, the present publication of Mr. Edmondson must be of importance.

The author begins with an historical enquiry into the origin of armories, and the rise and progress of heraldry, considered as a science; the institution of the offices of constable, marshal, and earl marshal of England; their concurrent and separate jurisdictions, functions, powers, &c. the erection, creation, and establishment of kings, heralds, pursuivants, and other officers of arms, with their respective duties, badges, liveries, wages, visitations, &c.

The following quotation from this part of our work cannot but be agreeable to our readers.

"The obligations which each principal feudatory was under of assembling and keeping together his quota of soldiers in time of service, and the necessity there was that the prince or principal commander should be satisfied that his army was joined by all the chief military tenants, with their several powers according to the obligations of their respective tenures, pointed out the utility of each leader's carrying with him some mark or token, whereby not only he himself might be known by his followers, but his place and station in the host might likewise be particularized, and distin-

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guished by those whose duty it was to note down his attendance, to muster the whole body, to regulate its line of march, and to mark out the encampment for each party. In the preceding times, each leader had been habituated to charge his shield and other pieces of armour either with the representation of some animal, a part of some military weapon or engine, or with some symbolical device: and this induced the great landed barons and others who brought any considerable number of fighting men into the field, to suspend or exhibit on the top of a lance or pike, elevated so as to be visible at a distance, some ensign, or piece of silk, or other stuff, whereon was represented a figure similar to that which he himself bore, either on his shield, or on his helmet: and those ensigns or military figures being known to their respective followers, were by them looked for and resorted unto upon every emergency; so that a continuance by each chief, of the use of the same military figure which he had been accustomed to carry, grew in a manner absolutely requisite, lest by any alteration, or the total change of it, his vassals, tenants, and others whose duty it was to adhere thereto, might, especially in time of action, be deceived, thrown into disorder, or drawn into danger. For the like reasons, the sons retained the same *military ensigns* as their father had assumed; their posterity adopted the example, and at length those ensigns being by general consent considered as solely appertinent to the particular family of him who had originally used them, they became *hereditary armories* of such family, and were esteemed as the certain and approved *testimonies* of ancestral honour and distinction. The reputation thus stamp'd on *armorial bearings* introduced such a regard for their preservation, and so great a propensity to their refinement and improvement, that sundry princes, and more particularly the emperor Charlemagne, did not scruple to apply themselves with assiduity to the regulation of the use and blazon of *armories*, which were then confessedly known to be not only the honourable testimonies of landed property and dignity, but the acknowledged badges and memorials of personal valour and extraordinary services performed in the wars.

“Two very singular and grand occasions are known to have contributed to the furtherance, increase, and improvement of *armories*; but they, as hath already been proved, were far from giving rise to them; to wit, tournaments and the croisades.

“Our ancestors of those times, brave, hardy and intrepid, inured themselves to war amidst the calms of peace. Their genius and education were military, and so were their exercises and amusements. Trained up from their infancy to the use of the sword and spear, and inspired with the love of fame by the frequent recitals made to them of the valorous actions of their forefathers, they, in peaceable times took the greatest delight in such performances as might the better fit and habituate them to war, and to that end combated together in desport. These martial exercises, thus performed, in process of time obtained the names of *tournaments, joustings, tiltings, bastiludes, and tourneys.*”

The influence of the Croisades on armories is thus pointed out.

“ The Croisades, so called from the little crosses which those who undertook the expedition to the Holy Land against the infidels, received from the hands of the bishops and priests, and sewed on their garments, likewise gave occasion not only to the bearing several new figures till then unknown, in *arms*, as *bezants*, *marlets*, *escallops*, *alerions*, *crosses*, &c. but improved the mode, and greatly augmented the number and variety of *armories*; each of the adventurers in that religious warfare, of whom many had not any other the least pretence for the assumption of *arms*, endeavouring to distinguish himself from all other croisaders by a difference in the device and tinctures which he placed on his shield and surcoat, and displayed on his banner. The glory which from these expeditions resulted to those who had bravely risked their lives and fortunes in defence of the Christian religion, brought those *arms*, which had been worn on the occasion, into esteem; so that their assumers, when returned from the holy wars, not only continued, during their lives, the use of such *arms* as they had assumed; but their issue did the same, making them the hereditary gentitial marks of their family, and priding themselves in exhibiting and perpetuating such certain proofs of the piety, virtue, and valour of their parents.

On the introduction of family arms into England, Mr. Edmondson has the following observations.

“ From what has been before observed, there is the greatest reason to conclude, that *hereditary family arms* are of German production and feudal origin; but the time in which they were first used in England is not equally certain. An enquiry into that fact, touching which there has been a greater diversity of opinions than about the origin of the institution itself, is highly interesting, and well worthy of our researches. Our Saxon monarchs have been considered as the introducers of *gentitial arms* into this island, whilst on the other hand, some writers have maintained, that arms were used by the Britons at the very time that the Christian faith was first propagated here,* and that Lucius, a pro-regulus in Britain in the 48th year of the Christian era, took for his arms ar. a cross gules. Canute and his Danes have, in their turns, been honoured with the reputation of having first taught our ancestors the use of arms. The learned and judicious antiquary Mr. Arthur Ascham conjectures that *arms* came to us first from the Normans, being brought in by Edward the Confessor, and afterwards more plentifully practised here by William the Conqueror and the nobles who came over with him. Mr. Waterhouse, upon what grounds is uncertain, supposes that gentitial armories were known here before that time; and that the first users of them were those few of the

* Sir James Ley, who was afterwards Earl of Marlborough in his treatise on the antiquity of arms in England---Antiquary Discourses, vol. I, p. 112. Mr. Tate, *ibid.* 168.

British and Saxon nobility, who kept their honours, fortunes, and seats on the change of government made by Duke William, and who, not having appeared in opposition to him or his sons, held their stations in the country, although the Normans enjoyed both the places and preferments in court and camp; and as they grew more habituated to his government, and he abated of his rigour, and by peaceable ruling became more calm, they ventured to shew themselves more openly, and with greater freedom avowed their rights, by bearing those marks of honourable distinction.* The great Mr. Camden, who is followed by Peter Patheu and others, thinks them of more recent date with us, and says that 'shortly after the conquest the estimation of arms began in the expeditions to the Holy Land, and afterwards by little and little became hereditary, when it was accounted an especial honour to posterity to retain those arms which had been displayed in the Holy Land in that holy service against the professed enemies of christianity; and that we received, at that time, the hereditary use of them; but that the same was not fully established until the reign of King Henry the third; for that, in the instances of the last Earls of Chester, the two Quincies earls of Winchester, and the two Lacies earls of Lincoln, the arms of the father still varied from those of the son.† Sir Henry Spelman is of opinion, that they are still of more modern growth in this kingdom; for, speaking of the antiquity generally owed to the usage of arms in England, he observes, that 'this nation being for some hundreds of years harrassed with wars, in the storm of foreign assaults and civil commotions, there is little reason to be over confident in matters of pedigree and arms much beyond four hundred years;' and expresses his doubts whether they are even entitled to that antiquity, by adding, '*Nescio an ea prorsus antiquitate.*'‡

Mr. Edmondson proceeds to shew the proper methods of blazoning and marshalling armorial bearings, and to describe the arms, quarterings, crests, supporters, and mottos of all sovereign princes and states; the achievements of the peers, peeresses, and baronets of England, Scotland, and Ireland. He then gives an historical catalogue of all the different orders of knighthood, from the earliest to the present time; the arms of the counties, cities, archiepiscopal and episcopal sees, colleges &c. &c.

On these subjects we must refer the reader to the work; but on the important connection between the science of heraldry and the proper conduct of funerals, the reader may be glad to peruse the following passage.

* Defence of arms and armories, p. 60.

† Camden's remains. Camden on the antiquity of arms in England,--in collection of antiquary discourses, vol. I. p. 170.

‡ In glossario, ad verbum ARMA.

“ The principal families, in those parts of Europe wherein the feudal system was established, had no sooner felt their own importance, and the respect due to the particular rank which each of them had respectively attained in consequence either of their territorial possessions, or heroic acts, than, as hath been observed in the former part of this work, they pitched upon and assumed certain hereditary marks or signs of honourable and noble descent, by which they might be distinguished among themselves, and differenced from the plebeians or lower class of people. These marks they embroidered or painted on the surcoats, which, in time of battle, in order to be distinguished from all others, they wore over their armour, and also on the pennons and banners displayed by them in the field as the particular armorial ensigns under which their followers, and the quota of foldiers, that by the tenure of their lands they were bound to furnish towards composing the body of the national forces, were to march and encamp, and whereunto, for their greater certainty and security, those soldiers were to resort on every emergency. The superintendency, regulation and correction of these *teffere* of nobility and gentility, devolving on the constable and marshal, in consequence of the mustering, marshalling, encampments, disposition and conduct of the army, with the several matters incident to each, being vested in them, it became an essential part of the duty of their several under-officers, the kings of arms, heralds, pursuivants, &c. to acquire a competent knowledge of armorial bearings and ensigns, together with their relatives, and whatsoever else is properly comprehended in the science of armories. The necessity of an attainment of such knowledge was still further and fully enforced by the business which was allotted to the department of these officers at the times of celebrating tournaments, joustings, hastiludes, and tiltings; on all which occasions it was especially incumbent on them strictly to examine the coats-armour, badges, ensigns, &c. exhibited by each of the persons who offered themselves as combatants in performing those martial exercises; as it likewise was to be particularly exact, that those tokens of honour were such, as conformably to the established rules of armory, the persons exhibiting them were respectively intitled to bear, and such as belonged to them as gentlemen of armories of four descents at the least, and of noble or honourable parentage on the father and mother's side; because no man who could not so justify his rank by armorial ensigns could be admitted to enter the lists, and there engage in the performance of feats of arms, but, on the contrary, should he presume so to do, was, for his presumption, to be punished and rendered contemptible by riding the barriers.

“ The before-mentioned passion for carrying, in funeral processions, a variety of escutcheons, banners, pennons, and such other trophies as added grandeur and state to those solemnities, joined to an ardent desire that the corpse should be attended to the grave by a numerous assembly of friends, relations, and mourners of different ranks, soon influenced the vanity and ambition of the generality of the people to so great a degree, as on those occasions to lead them

them into the commission of egregious improprieties, and the most glaring absurdities: faults which were not more prevalent in any part of Europe than in England, where an attention to the celebrating of funeral obsequies with splendor and parade, however repugnant the same might be to the laws of armory, were become remarkable in persons of all ranks; insomuch that it happened, not unfrequently, that the funerals of mean persons, notoriously known to have no manner of right or pretence to coat-armour, were carried to their graves with the state, trophies of honour, and arms, originally designed, and peculiarly adapted, for distinguishing the nobility and gentry from the commonalty; whilst others again, who had no better pretensions to arms than the former, under the notion of their dying, seized of estates, had hatchments publicly affixed to the fronts of their houses. Nay further, the funerals of gentlemen were solemnized with the state due to a knight; knights were interred with the honours suited to the rank of noblemen; and that order which was to have been observed among the nobility, was disregarded or misconducted.

“ In order therefore to put a stop to the many incongruities and disorders, as well as to the disputes between family and family, which almost continually arose from so erroneous a conduct, and with a view not only to prevent them for the future, but to restore that order, decorum, propriety, and regularity which ought to be punctually observed in funeral solemnities, the nobility and gentry frequently employed, on those occasions, kings and heralds of arms, not only to plan and order the ceremonial, but to direct what and how many escutcheons, armorial ensigns, and trophies of honour, should be carried to the grave with the defunct. From similar motives likewise they most commonly desired them to give their personal attendance on the day of interment, and to marshal the procession; the knowledge and ordering of matters of precedence, and whatever related to the bearing and regulating of coats of arms, achievements, ensigns, and trophies of honour, as also the rights of individuals thereunto, being part of the professional duty of those officers.

“ The largesses and gratuities given to the kings and heralds of arms for those services were usually liberal: so that we cannot be surprized that those officers, should wish to get ascertained and established in themselves, an exclusive right to a lucrative branch of business, which was supposed to be precarious, and to flow solely from the favour and courtesy of their employers. Several persons, calling themselves undertakers, for some space of time, had made it their business to order and conduct funerals, in conjunction with the painter-stainers, who, without consulting with the college of arms, took upon them to paint such coats of arms, ensigns of honour, and heraldic devices, as they thought were proper to be borne in such of those solemnities as were confided to their care and management, and pertinent to the family rank and character of the defunct. The officers of arms took umbrage at these proceedings of the painters and funeral undertakers, which they deemed to be

an infringement on their privileges; asserting, that the ordering and marshalling of all ensigns of honour, and proceedings at funerals, properly and peculiarly appertained to the kings of arms; that no trophies of honours were to be borne on those occasions, except such as were so used by their direction, nor hung up in any church or chapel without their especial licence; and that, according to the law of arms, no person ought to paint escutcheons of arms for any private interment, till they had made search for the same in the herald's office, and entered the number of the escutcheons thereupon allowed. Hence, in the reign of Queen Elizabeth, arose the long-contested dispute between the kings of arms on the one side, and the funeral-undertakers and painters on the other, as to the right of ordering and marshalling of funerals, and painting arms and trophies of honour.

To shew the great importance in which the right arrangement of funeral solemnities were held; nothing can be more striking than the following curious letter.

“ A Letter from Lady Elizabeth Russel, to Sir William Dethick, Garter Principal King of Arms.

“ Good Mr. Garter, I pray you, as your leisure doth best serve you, set down advisedly and exactly, in every particular itself, the number of mourners due to my calling, being a viscountess of birth, with their charge of blacks, and the number of waiting women for myself, and the women mourners, which, with the chief mourner, and her that shall bear the trayne, will be in number ten, beside waiting-women, pages, and gentleman-huissers: then I pray you what number of chief mourners, of lords, knights, and gentlemen, necessary, with their charge, and how many servants for them, beside my preacher, physician, lawyers; and xl. cloaks for my own men; then lxiii women widows, the charges of the charge of the hearse, heralds, and church. Good Mr. Garter, do it exactly; for I find forewarnings that bid me provide a pick-axe, &c. so, with my most friendly commendations to you, I rest

*Dunington-Castle,
October 4.*

Your old mistress and friend,
ELIZABETH RUSSEL, Dowager.”

Mr. Edmondson has added an improved edition of Glover's ordinary of arms; an alphabet of arms containing upwards of fifty thousand coats, with their crests, &c. and a copious glossary, explaining all the technical terms used in heraldry.

The reader, by the specimens we have given, will judge of the style of Mr. Edmondson, and his talents for composition. The whole work seems to be compiled with great care and judgment, though some errors in regard to the names of places, have escaped the author, which he should collect

collect a list of and prefix to his volumes. The lovers of this science, as well as those who wish to be made acquainted with it, will find abundant gratification in this valuable compilation.

Political, Miscellaneous, and Philosophical Pieces, arranged under the following Heads, and distinguished by initial Letters in each Leaf; [G. P.] General Politics; [A. B. T.] American Politics before the Troubles; [A. D. T.] American Politics during the Troubles; [P. P.] Provincial or Colony Politics; and [M. P.] Miscellaneous and Philosophical Pieces; written by Benjamin Franklin, L. L. D. and F. R. S. Member of the Royal Academy of Sciences at Paris, of the Royal Society at Gottingen, and of the Batavian Society in Holland; President of the Philosophical Society at Philadelphia; late Agent in England for several of the American Colonies; and at present chosen in America as Deputy to the General Congress for the State of Pennsylvania; President of the Convention of the said State, and Minister Plenipotentiary at the Court of Paris for the United States of America: now first collected with explanatory Plates, Notes, and an Index to the Whole. 10s. 6d. 8vo. Johnson, No. 72, St. Paul's Church-yard.

[Continued from page 105.]

We shall here present our readers with some farther extracts from this very curious and entertaining publication. The following reflections on the "Price of Corn, and the management of the Poor," are equal ingenious and sensible.

"On the Price of Corn and Management of the Poor.

To Messieurs the PUBLIC.

"I am one of that class of people that feeds you all, and at present is abused by you all; in short, I am a farmer.

"By your news-papers we are told, that God had sent a very short harvest to some other countries of Europe. I thought this might be in favour of Old England; and that now we should get a good price for our grain, which would bring millions among us, and make us flow in money: that to be sure is scarce enough.

"But the wisdom of government forbade the exportation.

"Well, says I, then we must be content with the market-price at home.

"No, says my Lords the mob, you shan't have that. Bring your corn to market if you dare;—well? sell it for you for less money, or take it for nothing.

VOL. XI,

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"Being thus attacked by both ends of the constitution, the head and the tail of government, what am I to do?"

"Must I keep my corn in the barn to feed and increase the breed of rats?—be it so;—they cannot be less thankful than those I have been used to feed.

"Are we farmers the only people to be grudged the profits of our honest labour?—And why? One of the late scribbles against us, gives a bill of fare of the provisions at my daughter's wedding, and proclaims to all the world, that we had the insolence to eat beef and pudding!—Has he not read the precept in the good book, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn*; or does he think us less worthy of good living than our oxen?"

"O, but the manufacturers! the manufacturers! they are to be favoured, and they must have bread at a cheap rate!"

"Hark ye, Mr. Oaf;—The farmers live splendidly, you say. And pray, would you have them hoard the money they get? Their fine cloathes and furniture, do they make them themselves or for one another, and so keep the money among them? Or, do they employ these your darling manufacturers, and so scatter it again all over the nation?"

"The wool would produce me a better price, if it were suffered to go to foreign markets; but that, Messieurs the Public, your laws will not permit. It must be kept all at home, that our dear manufacturers may have it the cheaper. And then, having yourselves thus lessened our encouragement for raising sheep, you curse us for the scarcity of mutton!"

"I have heard my grandfather say, that the farmers submitted to the prohibition on the exportation of wool, being made to expect and believe that when the manufacturer bought his wool cheaper, they should also have their cloth cheaper. But the deuce a bit. It has been growing dearer and dearer from that day to this. How so? Why, truly, the cloth is exported; and that keeps up the price.

"Now if it be a good principle, that the exportation of a commodity is to be restrained, that so our people at home may have it the cheaper; stick to that principle, and go thorough stitch with it. Prohibit the exportation of your cloth, your leather, and shoes, your iron ware, and your manufactures of all sorts, to make them all cheaper at home. And cheap enough they will be, I will warrant you—till people leave off making them.

"Some folks seem to think they ought never to be easy till England becomes another Lubberland, where it is fancied the streets are paved with penny-rolls, the houses tiled with pancakes, and chickens ready roasted, cry, come eat me.

"I say, when you are sure you have got a good principle, stick to it, and carry it thorough.—I hear it is said, that though it was necessary and right for the m—y to advise a prohibition of the exportation of corn, yet it was contrary to law; and also, that though it was contrary to law for the mob to obstruct waggons, yet it was necessary and right.—Just the same thing to a tittle. Now they

they tell me, an act of indemnity ought to pass in favour of the in——y, to secure them from the consequences of having acted illegally.—If so, pass another in favour of the mob. Others say, some of the mob ought to be hanged, by way of example.—If so,—but I say no more than I have said before, *when you are sure that you have got a good principle, go through with it.*

“You say, poor labourers cannot afford to buy bread at a high price, unless they had higher wages.—Possibly.—But how shall we farmers be able to afford our labourers higher wages, if you will not allow us to get, when we might have it, a higher price for our corn?”

“By all that I can learn, we should at least have had a guinea a quarter more, if the exportation had been allowed. And this money England would have got from foreigners.

“But, it seems, we farmers must take so much less, that the poor may have it so much cheaper.

“This operates then as a tax for the maintenance of the poor.—A very good thing, you will say. But I ask, why a partial tax? Why laid on us farmers only?—If it be a good thing, pray, Messieurs the Public, take your share of it, by indemnifying us a little out of your public treasury. In doing a good thing, there is both honour and pleasure;—you are welcome to your share of both.

“For my own part, I am not so well satisfied of the goodness of this thing. I am for doing good to the poor, but I differ in opinion about the means.—I think the best way of doing good to the poor, is not making them easy in poverty, but leading or driving them out of it. In my youth I travelled much, and I observed in different countries, that the more public provisions were made for the poor, the less they provided for themselves, and of course became poorer. And, on the contrary, the less was done for them, the more they did for themselves, and became richer. There is no country in the world where so many provisions are established for them; so many hospitals to receive them when they are sick or lame, founded and maintained by voluntary charities; so many alms-houses for the aged of both sexes, together with a solemn general law made by the rich to subject their estates to a heavy tax for the support of the poor. Under all these obligations, are our poor modest, humble, and thankful? and do they use their best endeavours to maintain themselves, and lighten our shoulders of this burthen?—On the contrary, I affirm that there is no country in the world in which the poor are more idle, dissolute, drunken, and insolent. The day you passed that act, you took away from before their eyes the greatest of all inducements to industry, frugality, and sobriety, by giving them a dependence on somewhat else than a careful accumulation during youth and health, for support in age or sickness. In short, you offered a premium for the encouragement of idleness, and you should not now wonder that it has had its effect in the increase of poverty. Repeal that law, and you will soon see a change in

their manners, *Saint Monday* and *Saint Tuesday*, will soon cease to be holidays. *Six days shalt thou labour*, though one of the old commandments long treated as out of date, will again be looked upon as a respectable precept; industry will increase, and with it plenty among the lower people; their circumstances will mend, and more will be done for their happiness, by insuring them to provide for themselves, than could be done by dividing all your estates among them.

Excuse me, Messieurs the Public, if upon this *interesting* subject, I put you to the trouble of reading a little of *my* nonsense; I am sure I have lately read a great deal of *yours*; and therefore from you (at least from those of you who are writers) I deserve a little indulgence.

I am yours, &c.

ARATOR.

Though the following parable has already appeared in print, yet the repetition of it, we believe, will not be disagreeable to any of our readers.

"A PARABLE against Persecution, in Imitation of Scripture Language."*

"And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun. And behold a man bent with age, coming from the way of the wilderness leaning on a staff. And Abraham arose, and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early in the morning, and go on thy way. And the man said, Nay; for I will abide under this tree. But Abraham pressed him greatly: so he turned and they went into the tent: and Abraham baked unleavened bread, and they

* [I have taken this piece from the *Sketches of the History of Man*, written by Lord Kaims, and shall preface with his Lordship's own words. See Vol. II. p. 472, 473.]

'The following *Parable against Persecution* was communicated to me by Dr. Franklin of Philadelphia, a man who makes a great figure in the learned world: and who would still make a greater figure for benevolence and candour, were virtue as much regarded in this declining age as knowledge.

* * * * *

'The historical style of the *Old Testament* is here finely imitated; and the moral must strike every one who is not sunk in stupidity and superstition. Were it really a chapter of *Genesis*, one is apt to think, that persecution could never have shown a bare face among Jews or Christians. But alas! that is a vain thought. Such a passage in the *Old Testament*, would avail as little against the rancorous passions of men, as the following passages in the *New Testament*, though persecution cannot be condemned in terms more explicit.' "Him that is weak in the faith, receive you, but not to doubtful disputations. For, &c." E.]

did

did eat. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost not thou worship the Most High God, Creator of heaven and earth? And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made to myself a god, which abideth always in my house, and provideth me with all things. And Abraham's zeal was kindled against the man, and he arose, and fell upon him, and drove him forth with blows into the wilderness. And God called unto Abraham, saying, Abraham, where is the stranger? And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness. And God said, have I borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me; and couldst not thou, who art thyself a sinner, bear with him one night.†

The Tutor of Truth. By the Author of the Pupil of Pleasure, 2 vols, 5s. sewed, 6s. bound. Richardson and Urquhart,

[Concluded from page 124.]

Having already given an analitical sketch of this very amusing production, and considered it in contrast to the Pupil of Pleasure of the same author; as well as offered our general and comparative strictures of the beauties and defects of each; we shall close the article with a specimen or two from the work itself; not only in justice to the ingenious writer, but in conformity to our own promise.

The noble sentiments which breathe from Captain Carlisle (the Tutor of Truth) in answer to the more *fashionable*, and alas, more PRACTICAL ones of Mr. Lascelles, his correspondent, (who had the unhappy Marchioness of N. in *trust*) are painted with peculiar force of reasoning, and beauty of colour, in the two following letters,

“Mr. Lascelles to Captain Carlisle.

“How pitiable it is, my dear Carlisle, that you should be so circumstanced as to find it utterly impossible to return the extatic fondness of this bewitching woman! She is absolutely an angel. Some new dresses have lately been put on, and she sets them off with such an elegance, such a taste, such a *naïveté*, it is impossible to look at her without an ejaculation of pleasure and admiration. Allowing all your arguments their full force, I must still confess,

† [Dr. Franklin, as I have been told, has often imposed this parable upon his friends and acquaintance, as a part of a chapter of *Genesis*. E.]

there

there is a something cold and icy about *your heart*, that cannot be melted by such a blaze of beauty—especially as the lady is so perfectly *willing*, and not at all unreasonably *nice*. She loves your person well enough to take it on *your own terms*: she does not pretend to capitulate: the citadel is your own, and you may do what *you will* with it. Oh—said she, the other day (while the tears were streaming from her lovely eyes)—oh, that I could see him but *one* moment in *every* day, I would be content with annihilation for the rest of the twenty-four hours. By heavens, *Carlisle*, if any woman half so beautiful had avowed such a sentiment in *my* favour, I would have shewn my gratitude for it at the price of my existence—but you, on the contrary, though as virtuous as a saint, are as frigid as a Freezeland. I question whether you ever approached the lips of this lovely one since they first declared a passion for you. It requires, I confess, all the elaborate excuses you have made, to wipe off the imputation of an insensible; and even after all your pains, I freely tell you, that I think you are too scrupulous upon this occasion. I speak frankly, out of pity to the Marchioness, and for *your pleasure*. Admitting your passion for Miss *De Grey* to be ever so great, what, I wonder, has *that* to do with a snug convenient beauty, by way of, *my friend in a corner*, at another quarter of the world? Your notions are absolutely antediluvian. I do not know another man in the world, who would not *leap* at your situation. In the name of pleasure then, make the best of it! I thought at first as you do, but I speak now upon mature deliberation. There is no doubt but the Marchioness would change her name, live quietly in the place you provide for her, be happy as if in heaven to get a sight of you once a fortnight, and there would be an end of the thing. Do then, let me advise you, put a period to these complaints; open the cage of the beautiful prisoner, and set the pretty little heart, that is now beating as it were at the wires till it pants again, perfectly at ease. It is with great difficulty I keep her from writing to you every day. The idea of the Marquis sets her already raving; but I cannot by any means draw from her, nor can my sister, any account of her family, supposed to be in town. She says, they would force her again to the arms of the detested Marquis. But I have proposed a proper salvo for all those foresh, and if you have the least lively spark of the young man, or of merry human nature in you, you will not neglect it.

Adieu,

G. Lascelles,

"Answer.

Captain *Carlisle* to G. *Lascelles*, Esq;

"Your letter has not been an hour in my hand, and, although my heart was full of *other matter*, I have now neither ear nor pen for any thing but an answer to it. Do you know, in the first place, that I looked at your seal, and at your superscription, and at the very *cut of your letters*, before I would credit the thing to be *your's*? In this age of *forgery*, I was in good hope, somebody had made free
with

with my friend. But as it appears that the letter did absolutely proceed from *you*, I must proceed to an explicit reply.

"Make a prostitute of the poor girl, Mr. *Lascelles*? Seek out a convenient apartment, and compel the charming eyes, which you say *now* weep with love, grow wild with the sparlings of rage and despair? What, Sir, would you wish me to seclude her from all valuable society, and to sink her from a Marchioness of the first figure and fashion, to a mere mistress—from a young, elegant woman, to a scorned, abandoned daughter of the brothel! Is this the method in which you would have me return my compliment, for a long, a weary, an hapless, and an unfortunate journey of a thousand miles? However misplaced the affection she is pleased to bestow upon me, and however impossible it is for me to reward it, I am still bound to her even for her very misfortune. It is my *fate*, and not *me*, that declines what, in some cases, might have been my greatest blessing. Surely, Mr. *Lascelles*, I owe her gratitude of a very different complexion from that blushing one, you recommend. My heart bleeds for her. From *me* she should claim an attentive anxiety how to *recompense* the throbbings in her bosom; the most industrious care to reconcile her again to her husband, to contrive means of healing up any breach, which my unfortunate acquaintance with that gentleman may have occasioned. These are the services she should expect from me, and to offer these is at once my study, and my effort. But I will not believe you serious; or, if you are, your compassion has hurried you into a precipitancy, that only wants shewing you, to be repented of.

"This, my dear *Lascelles*, is assuredly the case. Besides which, depend upon it, you have *mistaken* the Marchioness. She could not stoop to the ignominious terms you have proposed to me for her. If she *really* loves, there must be some degree of refinement in the partiality; and believe me, *Lascelles*, many a woman has felt a secret predilection in a favour of a man, who would start with horror from act of *predetermined* perfidy. If it were not for the appearance of an implied compliment to *myself*, I should not at all scruple to say, I believe, any partiality, *Augusta* may have, unluckily, conceived in my favour, proceeds, wholly, from some imaginary *virtues* which she is pleased to think I possess. I dare swear she is taken by certain qualities in your friend, which (as *she* has enriched and magnified them) appear to *her* deserving esteem. Upon *this* principle, you have, indeed, proposed an *effectual* plan for making her *detest* me. To discolour the image she has flatteringly dressed up, by placing in its stead a seducer and ingrate, might perhaps prove a successful remedy: but this, my dear *Lascelles*, would be purchasing aversion more fatally than any thing that can reasonably arise out of the partiality itself. No, no, my friend.

"Enough however has been urged: you are convinced, and, therefore, you are dear as you ever were, to

Clement Carlisle."

But

But as this (like most of our authors other works) partakes equally, of the humourous and the pathetic, the grave and the gay, we cannot forbear presenting to our readers, the truly laughable, ludicrous and original opinions of Mr. HEWSON upon the dainty subject of *good breeding* and *politeness*, or as he calls it, *pliteness*; in search of which he leaves his *natural* characters, which was rustic and inoffensive; till, in aiming at what he never can acquire, he becomes, as is ever the case, at once wretched and ridiculous.

“Mr. Henry Hewson, to Mr. Heathcoate, Esq.

“Esquire,

“I have not *catheed* up goose feather for some time. Caise why? because I was amind to gee time for the perfection of the thing—I am got a woundly way since my last, and fancy a couple o’weeks more will finish me, that is, if Sir Andrew sticks close by me, and I continues to *practise* the thing—Caise why? *practise* makes perfect. To shew you that I ha’ not been silent for nothing, I must let you know that I ha’n’t chang’d ten words with Heet this week. Caise why? what’s so far from the goe of the genteel gig, as to take notice of one’s houshold spouse before company; ‘specially when a body is learning a *touch of the times*. To say truth, her lips looked develifh ruddy *t’other* day, and I lent um a smack that echoed like waggon whip—for I could not help it, seeing that’s she’s one of your dainty ones—but Sir Andrew soon took me aside, and ga’ me a bit of a lesson, and made me heartily ashamed *on’t*. I must let you know too, that I manage my little bit of a *black sack* bobbifly, *thof* ribbons and flourrididles at sides tickle nape o’ one’s neck consumedly. Neither do I look so damn’d ugly as might be suspected, regard to frenchfied foretop, and hair-bundles stuck out side one’s head. Fat of one’s feace helps to take of hugeness of thing, which is but natural, seeing that *one* swells ‘out *t’other*; and this makes feace and hair go, as a man may say, cheek-by-jowl without quarreling. It’s pity, I’m given to *seveattin* so much, as I find it don’t do at all for a better-most person. I ha’ got half a dozen fine white handkerchiefs, but the’re so cuffed *cambrickey* that they are nothing in such a *grepe* as mine, and I melt so this smoaking weather, that I make ‘em every mother’s son quite of a stew. Truth is, I begin to see, *pliteness* has, like every thing else, ‘vantages and not ‘vantages. When I was an ignoramus, I used to sit in hall, or ride to hayfield with nightcap on head, or coloured handkerchief under hat for ‘vantage of dripping in summertide; but no such matter *now*; there’s nothing so ill-bred as to be caught *seveattin*; nay, more than that, ‘tis quite out of the goe of the thing to mention the very word—‘tis *seveattin* with sellers of yesterday, but, I find, ‘tis *presferation* with folks that are obliged to be *desunt*. Sir Andrew has been at me some time (seeing I can’t keep this *presferation* to myself) to bleed and bolus for six weeks or so, that I may vacuate some of my *moister*, and dry up my porusses abit.

What

What do you think of this, Esquire? I hate purgers as I hate *Lucifer*—*Satan* *cotus*, as Gab calls him, but I would *potcaryarize* myself for sake of good breeding. To tell you the truth, there is a sort of a pleasant comical *nothing-at-all*, in the life of your bettermost genii, that I like mortationally well indeed. I warrant you, we went it round the great garden last night by moon-shine for two hours—none but your tip-top specie, giggling and going it all the time—clack—clack—clack—yes—yes—yes—no—no—no—ha! ha! ha!—he! he! he!—ti-tum, ti-tum—ti-ti-dum—Pardon me, Madam—pardon me, Miss,—*Skuse* me, Sir—out with the foot—off with the hat—down with the breech—oh Esquire—Esquire *Heathcoat*, 'tis just the thing to a T. Last night a little afore we went awalkin, I finished *giving the hand*, as they call it—that is to say, getting a pretty lady over a gutter, for instance—or handin her over a puddle, or any thing the same way—allowing for th' alteration. I was once, before I had my fortune, low enough to say on such *caffion*, Come Bet, Het, Pol, Mol, Fan, Kit, or what not—allowing for the alteration---Come, gee 'us your fit, or tip us your daddle---or lends hold o' your fore foot, else may hap you may draggle the tail o' you in the water. Odds merciful misericordibus! as Gab says, no such thing now by a million. *Contrary* so much, that one of the best things a better most body *can* do, is to manage this matter as't should be. Sir *Andrew* himself, for sample, is the greatest dabster in the world at it. For instance, *there's* he, *there's* a woman, and *there's* a crossing, or a slippihin of waterwash; mayhap, we'll say, covered o'er with stepping stones---Now mark, Esquire. Now comes your jemmy work---Well---get over they must---Indulge me, Miss, or Madam, or my Lady, says he, allowing for th'alteration, with the favor of your fair hand---Sir, you are very *plite*. Well---what's next? Whew---she's a 't'other side. But how the misericordibus did she get there I wonder says you? Ah! there lies the point. Now I'll tell you. First, Miss, &c. allowing for the alteration, tucks up piece of petticoat, sets her pretty foot on stepping stone, shews dainty turn'd ancle, and is obliged, for the sake of bettermost breedin, to look a little as if she was scar'd. Oh, Lord---says she---Fear not, dear creature, divine angel, noble Madam, magnanimous Miss, &c. allowing for the alteration---fear nothing; then, Esquire, he *takes* her hand, and *takes* her waist, and gis her a *querrick*, and they *take* a little bit of a thing 'twixt a hop and a jump, and he kisses her glove, and bends hinder-part, and bows head, and gets grin into's face, and gis a bit of he, he, he, and shews his white, powder-purg'd grinders, and---and---'tis all over as neat as the lady's leg: I ha' been a long while on this head, case 'tis almost half way clean up to the top genii, and Sir *Andrew* 'clares 'pon his honour, no gentleman can do long without it---I ha' practis'd hugely, and I find I am up to every part of the puddle-pliteness, 'cept *poufing* out hinder-part, and getting the grin. In aiming at the first matter, I ha' overset one of Master *De Grey's* china jars; for the thing is natural. I a'n't made quite so plite as I should be 'bout the bottom

of wail, or mayhap a little bit farder, so it's out of the question for me to wriggle't as little and limberly as such a fine genteel, grey-hound-ham'd son of a gentleman as Sir Andrew. The grin too is, as I just now said, a hard thing to hit off. I can't, for soul of me, find out any thing to make a man laugh at getting a woman over a cartret, and as to laughing where one don't see the joke, and where the thing is one almost nothing at all, I never could do it since I was born. Besides, why? I am so cufs'd covered about the gills, that if I could laugh as heartily as Sir Andrew, 'twould not do, for my cheeks are too *solidum firmus*, if a man chose to be learned, that it's enough to crack one's cheek furniture. I begin to-day to learn to hold my tongue, or else talk about nothing, just as cassion sees fit. Hett gets on at a pure size. Sir Andrew is giving her a lectur about airs, and high notions, fan-fluttering—hemming, and the like, now in the garden. Gab would do very well if his larning did not stand in his way. But we shall all be fit to be seen in a short time, before we go back; tho' as to coming near Captain Carlisle, that's impossible: yet I am sure he never took any pains to be better-most, for every thing he does looks too easy for that—same thing with Miss Lucia.

Esquire, farewell,

Or vally, as Gab says,

Your's

H. HEWSON.

Sermons on the most prevalent Vices. To which are added an Ordination Sermon, a Synod Sermon, and two Sermons on a future State. By the Rev. David Lamont, Minister of Kirkpatrick-Durham, near Dumfries. Crowder, 8vo. 5s. 3d.

(Continued from page 100.)

To be a good preacher is, perhaps, a more difficult, as well as a more useful attainment, than to be a good speaker, either in the senate or at the bar. In the two latter cases the capacity of the hearers is more upon a level with that of the orator, and he may therefore content himself with a greater uniformity of style and manner. But in a religious assembly, which is generally composed of all ranks of people from the highest to the lowest, the preacher has a more arduous and complicated task to perform: he must occasionally address himself to every class and denomination of his audience; he must inform the ignorant, and arouse the slothful; he must fix the attention of the thoughtless, and melt the hearts of the obdurate; he must convince the incredulous, and confirm the wavering; and, through the whole, he must endeavour, that, while he renders himself perfectly

intelligible

intelligible to the meanest of his hearers, he does not incur the contempt and ridicule of the most learned and the most refined.

Mr. Lamont has, in our opinion, shewn himself to be no inconsiderable proficient in these various branches of sacred oratory ; nor is he less remarkable for instructing others to preach well, than for preaching well himself : and to give such instructions he is certainly entitled ; for (as Pope says, with the variation only of one word)

“ Those *may* teach others, who themselves excel.”

That he is equally entitled and qualified to give such instructions is evident from his ordination sermon, which contains the duty and character of a good preacher, an extract from which we shall now take the liberty of laying before our readers.

“ *Let no man despise thee.* Titus 2, xv.

“ To make men happy, is the design of goodness ; to make men good, is the design of religion ; to make men religious, is the design of preaching ; and to make preaching successful, is the design of a church. Utility, then, is a minister's object, and respect should be a minister's aim. In him, respect and utility are inseparable ; in him, utility and contempt are incompatible. In this character, to be useful and not respected, is a supposition absurd ; in this character, to be useful and despised, is a supposition impossible. Where there is no respect to this character, there is no reverence ; where there is no reverence, there is no love ; and where there is no love, there is no obedience. A better advice, therefore, an apostle could not give, a better advice an apostle could not receive, than this in the text—‘ *Let no man despise thee.*’

“ A desire of respect is native to the soul ; respect is one of the chief rewards of virtue. Life without respect, is not life at all, but only its naked skeleton, or rather, if you will, its walking shadow. It is respect, and respect alone, which gives life to existence and energy to life.

“ In the expression, ‘ *Let no man despise thee,*’ there is an uncommon peculiarity. It seems to suppose, that one man's actions should be another man's duty ; that one man should be master of another man's sentiments. How can I prevent another man's despising me ? There is a latitude in the expression, and through it is conveyed to us this idea, that though it may not be in every man's power to ward off the misplaced ridicule of knaves or fools, yet it is certainly in every man's power, by a proper attention to his sentiments, character, and conduct, to prevent each supposable occasion for deserved reproach.

" Now, to point out those qualifications, which secure a minister from contempt, shall be the business of this discourse.

" 1st. A minister should have good sense.

" 2dly. A minister should have good education.

" 3dly. A minister should be a good preacher.

" 4thly. A minister should be a good man.

" The Christian ministry, my brethren, is, in this age of refinement, become an old fashioned and disrespected establishment; as much regarded as men regard their souls, that is very little; as much despised as men despise religion, that is very much. The bright assemblage, however, of the four qualifications mentioned above, will render a minister respectable in spite of the world; but the absence of any of them will render him contemptible in spite of himself.

" We begin with the first qualification, which is good sense. Good sense is the foundation of future knowledge, and the preface of future respect. The want of it is a radical defect, and an insuperable bar against real esteem. Stupidity blocks up the avenues to science, and levity evacuates instruction as fast as it imbibes it. Good sense is a qualification ornamental to a man, but a qualification essential to a minister, because his duty is the most momentous, and his office the most honourable.

" By good sense I do not mean a bright genius, a pregnant fancy, a tenacious memory, or a sparkling wit. Alas! these shewy and superficial qualities rather attract admiration from the ignorant than respect from the wise. But by good sense I understand a comprehensiveness of thought, a solidity of judgment, and a clear conception of things, which is generally what we mean by the term prudence, or common sense. This is a sense not to be acquired by habit, nor picked up at universities, but coeval with the soul, and impressed on its original form.

" Men, therefore, in the early period of life, should consult their talent, and, if they find it defective, they should stop at once. But if they have not sense enough to discover their want of sense, their friends should be so civil and obliging to them as to direct their eyes, not to Jerusalem, but somewhere else; because a minister, destitute of common sense, if there is such a character in life, though adorned with all the embellishments of literature, would be considered as a pedant; though clothed with the garments of a venerable character, would be the object of derision and contempt.

" Were a man, of this complexion, acquainted with all the languages of the globe, from the original Hebrew to the modern English; were he instructed in all the systems of philosophy, from Pythagoras to Locke; were he versed in all the schemes of divinity, from the first religion of Adam to the present modifications of Christian presbytery; were he skilled in all the political constitutions of government, from the foundation of the Assyrian empire by Nimrod, down to the reign of king George the third;

and

and yet withal were a child in common sense; the sum of his character would be, that he is a learned fool.

"Such a man must be despised. A mortal may as well expect an exemption from death, as a man of this stamp hope for an exemption from contempt. As his imprudence has thrust him into an office, for which nature had disqualified him, so his imprudence would push him on to a thousand actions offensive to men of a just way of thinking. His wild and ungoverned fancy will ever be an overmatch for his feeble judgment, and too much learning would make him mad. So essential an ingredient in the ministerial character is good sense, that a man may as well expect fruit from a barren tree, as respect from a weak judgment.

"A second preservative against contempt in a minister, is a good education. Natural good sense is, indeed, the solid basis of respect; but learning must be joined to it in a man of a learned profession. The powers of the mind never exert their proper energy, till once they are matured by study. It is the culture of the earth which enriches the soil; it is the culture of the faculties which enriches the soul.* Bright improvements in a bright understanding, are like letters of gold on a statue of marble. They exhibit an uncommon splendor, and strike the spectator with amazement. Literary accomplishments give a lustre to character; a lustre, without which a ministerial character must be full of darkness.

"It is true, when Christianity was first published to the world, the miraculous effusions of supernatural light superseded the necessity of human learning; and men were better preachers *then* without study, than the best of us are *now*, even with it.

"But as that blessed and memorable æra is long since elapsed, and men attain knowledge by industry, and not by inspiration, human learning is essentially requisite, successfully to illustrate divine truths. 'He that is a minister should not be a novice;' he that is a guide should not be blind.

"And, indeed, there is not a church upon earth, which has more pressing necessity for learning, than the church of Scotland. The ministers of the church of Rome have little use for learning, because they have only to exhort their hearers to be ignorant. The ministers of the church of England have not any urgent need of learning, because, by their external grandeur, they may plausibly support an internal dullness. But we, who are ministers of a church, destitute of riches, power, pomp, authority, these gaudy outworks of respect, should pay the strictest attention to the culture of the mind; for when once ignorance shakes hands with

* Like the rough diamond, as it leaves the mine,
Only in little breakings shews its light,
Till artful polishing has made it fine;
Thus education makes the genius bright.

THE GENTLE SHEPHERD.
poverty,

poverty, that moment commences the period of our final dissolution.

"In every age of the world, the regard shown to literary merit has been considerable, and the rewards conferred upon it have been conspicuous. Even in these days, in which we live, amidst numberless faults, we have at least this good quality, that superior merit is ever honoured with superior respect. Whilst our learning flourishes, we bear some resemblance to the liveliness and verdure of the spring; when it decays, our bloom withers, and we resemble the sterility and nakedness of winter.

"It is not enough, then, for a minister to have treasures of knowledge in his closet; he should have them in his head. When emergent difficulties demand solution, he should recur to himself, not to his books; for a minister should be a living library, not a living index.

"A man, therefore, who, starved in the rudiments of erudition, and furnished with none but crude and beggarly elements, assumes the character of a public instructor, must be the object of deserved contempt; because he is destitute of the very essentials of such a character, meddles with things that are too high for him, and, to adopt the expression of Dr. South, that learned and witty divine, 'strikes his head against a pulpit, when he would make a much better figure at the tail of a plough.'

"But when I speak of a good education, I do not mean that men should cram their heads with a promiscuous jumble of all the sciences. This would defeat the very design of education. He who has too much learning, is, for the most part, as useless to the world, as he who has too little, and often misses the mark by shooting over the head. He who would know every thing, will in effect know nothing; at least, nothing to advantage. Great variety of books, like great variety of meats, serve only, first to pamper the appetite, and then to confound it.* A few standard books, read with attention and digested with prudence, form the mind upon a regular system, and form the man a regular scholar.

"The sciences, most intimately connected with the office of a clergyman, seem to be these, theology, moral philosophy, history, rhetoric."

* Voracious learning, often overfed,
 Digests not into sense her motley meal.
 This book-cave, with dark booty almost burst,
 This forager on other's wisdom, leaves
 Her native farm, her reason, quite untill'd;
 With mix'd manure she surfeits the rank soil,
 Dung'd, but not dress'd, and rich to beggary.

YOUNG.

A Sermon preached at the Ordination, held at Christ Church, Nov. 21, 1779, by John Lord Bishop of Oxford. By John Randolph, M. A. Student of Christ Church. 4to. 1s. Fletcher, Oxford; Rivington, London.

The duty of a minister of the Gospel is weighty and important. It should not be entered on rashly, but with due consideration. Exemplary morals, and considerable attainments in knowledge are essentially requisite to discharge this sacred office "*decently and in order*." But how few, if we enter into a strict scrutiny, shall we find of this valuable stamp?

Tempora mutantur nos et mutamur in illis.

That too many are honoured with this title, without troubling their heads about necessary studies, is too notorious to be denied. This fashionable *amateur* "want of science" contributes greatly to bring the clergy into contempt.

The discourse before us is suitable to the occasion on which it was delivered; in which Mr. Randolph speaks of profane learning as subordinate and introductory to that which is sacred. To set which argument in a clear light, he gives us a plain enumeration of particulars: such as, a knowledge of languages, the science of criticism, history, the inferior sciences of geography and chronology, the philosophical sciences, and even (says he) "the elegant arts should not be neglected."

After treating concisely on the above particulars, and pointing out their utility with respect to the study of Theology, Mr. Randolph thus concludes his sensible discourse:

"A mind thus stored and prepared would certainly come with great advantage and ability to religious studies; besides, the mere technical knowledge thus acquired, by frequent exercise, and by having taken such a compass, it would be much enlarged and strengthened.

"Nor is experience wanting to confirm this notion. Superstition, enthusiasm, and infidelity have always had their foundation in ignorance. The superstitions of the Roman Catholic religion arose and took root in times when good literature was lost to the world. The modern enthusiasts are usually those who have come to the study of sacred learning with minds ill-prepared for its reception, and have built their errors upon misinterpretation, or upon that common mistake of arguing from detached passages separated from the context. It is the same with modern infidelity, however it may plume itself on its superior talents; still it has its foundation in gross ignorance, and often in an ignorance of plain elementary

elementary principles: there may, perhaps, be something plausible at first sight; there may be a superficial glare sufficient to engage and perplex weak minds; but I am persuaded, if we had had more sound learning amongst us, the most popular of these compilations, whether they pass under the name of philosophy or of history, would never have risen to eminence. It may be said, that some of them are the work of ingenuity and of bright parts; perhaps so, though this is to attribute to them more than most of them deserve, still they are founded in ignorance, while men vainly presume to scan what is beyond their reach, and aspire at once to those things which are not to be attained but by degrees and by cautious steps. There is one sure way of striking at the root of this evil, and that not so much by desultory attacks, as by spreading wide the influence of better principles and of sounder knowledge.

“ Thus, I think, from the institutions of our church, from the history and experience of past and present times, and from the nature of the thing itself, we may easily discern a strong connexion between the cause of learning in all its several branches and that of religion; and I would be understood to speak at present of human learning not as valuable in itself, but as subservient and subsidiary to something of higher importance; as preparing the way and opening the mind for the reception of greater truths, as tending to form that great character which shall embrace all these parts of learning as secondary and subordinate to that which is its principal study, and shall then apply the whole with united force to the promoting the knowledge of Christian faith, and the exercise of Christian charity: *‘ casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.’* ”

“ It may be urged that all this is within the reach of few, be it so; perhaps of none; but by holding forth that which is perfect as a model, we shall be able to approach nearer to it. Some portion at least is in every man's power. And it is an undeniable consequence, that if these gifts may be applied to so good purposes, they call for our most earnest endeavouring; and on the other hand, we may be assured, that if our endeavours are earnest and sincere, the gracious assistance of God will not be wanting in this, and all our other labours. Then may we apply to ourselves with confidence those most comfortable words of our Saviour Christ to his apostles, and through them to his church: *And lo I am with you always, even unto the end of the world.* ” * O,

* Mathew, c. 28, v. 20.

Thoughts on the Treaty now agitating between Government and the East India Company, shewing the conceived Defects of the Propositions drawn up by the Court of Directors; and containing a new set of Propositions, perhaps more advantageous to the Public, to the East India Company, and the oppressed Inhabitants of Hindostan. By Archibald Mitchell, late Major of Engineers, belonging to the Establishment of Fort St. George. 4to. 2s. 6d. Donaldson.

It is an old saying, that it would be happy for the arts if none but artists presumed to judge of them. We may extend the observation, and affirm, that it would be happy for the interests of knowledge and learning in general, if none presumed to write, nor even to talk of any thing but what they understood. And, yet, how widely do men deviate from this excellent rule? How many tours of England have been written by those who were never out of the sound of Bow bell? And how many travels thro' foreign countries have been composed by those who were never out of Great-Britain? This habit, indeed, of talking of things we do not understand, seems to be an old disease of mankind. The pedant, who presumed to instruct Hannibal in the art of war, tho' he had never seen the face of an enemy, appears to have been of this family. Major Mitchell is of a very different lineage. He talks of nothing of which he is not a perfect master; for having resided long in the East Indies, he cannot but be supposed to be intimately acquainted with the subject of which he treats, and which, we must own, he handles in a very rational and ingenious manner. Instead of a charter for ten years, he proposes that the company should have a charter for thirty years; and that the public and the company should equally share in the profits, and in the collection of the revenues, and the direction of the government.

He alledges, that neither the directors nor the minister have chose to speak out their sentiments clearly; but that, if they had done so, they would have expressed themselves in the following; or, at least, in somewhat similar terms:

"Having adjusted the dividend for the profits on trade, the proposition goes to state the mode, in which the remaining profits of the company, accruing from the territorial revenue, is to be shared between the public and the India proprietors: it proposes, that all above eight per cent. should be given to the state, until the profits amount to sixteen per cent. When they exceed sixteen per cent. the surplus to be equally divided between the public and company. The plain English of which proposition I take to

be this ; * We (that is administration) will not revolt the proprietors, by asserting, in direct terms, that every farthing of revenue shall be ours, but we shall take care to have it so, by insisting on receiving all up to sixteen per cent. which we are persuaded, is the utmost extent of probable profit that will accrue from the company's possessions. Should, however, the profits, by a degree of good management very unlikely to happen, exceed that proportion, we will then condescend to admit the company to an equal share of this imaginary surplus, this bubble of expectation, never to be realised. In return for this great condescension on our part, you shall have the honour of being the sole drudges in the management of this business, because we are convinced, by the wonderful extent of your past economy, and by the great care you have shewn to provide for the lasting prosperity of your possessions, as well as by the effectual means you have used to secure all the riches of India to yourselves, and to let none of them to go into the pockets of your servants, that you are exceedingly equal to this arduous employment.—Moreover, we will not affront you, by making an offer for paying for one half of the fortifications, buildings, guns, &c. &c. constructed and provided by you, at an immense expence, for the necessary security of your possessions :—you shall have the merit of making a present of all that to the state, in return for the honour it does you, by calling you it's partner, and we will content ourselves with the whole of the profits, without being at a farthing expence, or bearing any of the drudgery."

" If after reading this fair state of the proposal, any one will still be hardy enough to throw down the gauntlet, as a champion for the justice and moderation of government, I certainly shall not except the challenge, not chusing to fight wind-mills, nor to run my head against stone walls.

" I now proceed to the last head of discussion, namely to examine,

" The degree of exclusive controul and management, proposed to be vested in the company, independent of government."

" In examining which, I shall first consider the demands and expectations of the directors, on this head, in behalf of the company ; and then advert to the requisition of the minister on behalf of the state.

" The directors begin their propositions, by requiring, ' That all their charter rights and privileges, shall be preserved to them entire.' Had they condescended to have expressed this wish, with some degree of limitation, I conceive, it would have been both more modest and more just. For example, had they thought proper to insert the following clause, namely—' So far as regards our exclusive trade, and the management of our commerce,' perhaps the requisition would have been more reasonable, as well as more respectful, than as it stands at present. Their demand may be thus translated : ' We expect, not only the exclusive management of our trade, the sole object of our former charter privileges (in which claim they are perfectly well founded) but we insist also on the entire

sire administration of the territory—the sole right of Indian legislation—and the undivided exercise of collecting and employing the revenues.—We are aware that this demand is rather *outré* on our part, but still we will be much obliged to you, if you will grant it. We should offend the proprietors if we acted otherwise; and if you give it us, we will make it up to you in more essential matters: for we will permit you to pocket the *whole revenues*, if you will give us *all the power*. We must be, at the least we must *appear* to be, the sole governors and treasurers. We must have the *ostensible* disposal of all places, and have it absolutely in our power to enrich our friends and dependents at the expence of the public. In short, we will do all the business—take a *little* care of the company—a *great deal* of *your* friends and *our* friends, and let the public at large shift for themselves. Finally, we insist upon being great men, *in appearance*, but you shall have all the power, *under the rose*.”

“Gentlemen, replies the minister, I pardon the presumption of your demand, on account of the motive from whence I conceive it to have originated, namely, your desire to approve yourselves the faithful guardians of the rights of your constituents; but I will not so far degrade your discernment, as to suppose, that your claim to exclusive management of *revenue* as well as *trade*, can be justified by your private opinions, and conviction of it's equity and propriety. Surely, Gentlemen, a participation of revenue necessarily implies a proportionable share, in the management of those countries from whence that revenue is to arise. In regard to influence, *under the rose*, it would be highly unbecoming in the minister of this great nation, in the adjustment of so important a business as the present, to *appear* to give weight to, or to be actuated by, such indirect motives. Besides, neither my time, my inclination, nor the turn of my mind, lead me to court such influence. Other ministers, perhaps of less official connection with the company, may have courted it, and may have obtained it. The motives of my claim, in behalf of the state, to a share of territorial management, however unpopular that claim may be, I am yet not ashamed to own, because I am convinced, it is founded both on justice and expediency; nor has the past management of the company's possessions, in the hands of the directors, and of servants of their appointing, had any tendency to lessen that persuasion. Partnership (I speak to you now as merchants) necessarily involves in it a share of direction. When I say this, I am at the same time, perfectly aware, of the degree of unpopularity and jealousy that will be excited, especially in the present moment, by the adoption of any measure that tends to increase the power, and to extend the influence of the crown, however just, however necessary it may be on the present occasion. On that account I am disposed to wave my claim to *ostensible, domestic* management, and to confine it within the bounds already prescribed by parliament, of nominating the governor general and supreme council in Bengal, as being the executive power in the administration of revenue. On

the part of the crown, and of the public, if domestic direction is expected to be given up, I must insist upon the nomination to those important offices; and in granting it, there will still remain to the Company a much more extensive nomination, to places of greater trust and emolument, than is now claimed on behalf of the public. If, therefore, that share of foreign direction which I demand, is not admitted, the decision must be left to Parliament, who may probably think that a share of *domestic* as well as of *local* direction, is the indisputable right of the nation in this business."

Having thus given what he conceives to be the real sentiments of the two different parties, he now presumes to deliver his own opinion on the subject, in the following address to the minister and the directors.

"My Lord and Gentlemen,

"I have hitherto listened to the arguments of both sides, with silence and attention; with attention, not only to the outward texture of your reasoning, but to the inward springs also, by which you are actuated. I have endeavoured to pry into the very bottom of your souls, and this is the result of my inquest.

"As for you, gentlemen of the direction, you have spoke with so much simplicity and plainness of speech, that it is impossible to mistake your meaning: your arguments, therefore, as well as your motives, require no comment: they are both sufficiently obvious.

"In regard to your lordship, while I admire the dignity and disinterestedness of your professions, I am sorry that I do not find myself justified in paying the same compliment to your abilities on the present occasion: I would rather wish to suppose, and I think it most probable that the formation of this crude, inadequate, and ill-digested plan, has been the work of others, more than of your lordship: I have already pointed out the bad policy, and the ruinous consequences resulting from the very short term proposed for the duration of the Company's charter. I have also, I conceive, sufficiently brought to light the enormity of your Lordship's demand, in regard to the *quantum* of participation required for the public: The mode proposed for obtaining that quantum, is equally exceptionable, but I defer the consideration of that matter for the present, and proceed to shew, that the degree of management and direction claimed by you in behalf of the public, falls as much short of that extent and efficacy of controul which is their due, as their proposed proportion of revenue exceeds that due.—I have already expressed my conviction that the eight per cent. demanded for the public, before the company can receive any share of the revenue, is more than that revenue will ever be brought to produce, in the way which your Lordship has thought proper to consent to the future administration of the Company's settlements: This being the case, why not insist upon the whole of the management, as well as the whole of the revenue? I readily allow that such an assumption of power would be too gross to pass on the public, but I must

at the same time affirm, that the one naturally results from the other, and, in point of abstract justice, is just as much their due: But your Lordship, in avoiding Scilla, had fallen upon Charibdis, and your dread of claiming an unpopular, though just right, has induced you on this, as on many other occasions, to sacrifice to your characteristic timidity, the necessary authority of the state. I can conceive your lordship to have argued in this manner: We must not revolt the Company, and increase the popular clamour, by demanding *ostensible* direction, to the extent of our claim: We will depend for a share of domestic management, on the well known influence of the crown, in the choice of directors: We will confine ourselves to the appointment of the supreme council, partly because we have already got parliamentary sanction to that claim, and more especially, as it will afford us the ample means of future patronage: Had you consulted only the interest of the state, it would have occurred to your Lordship, that, though the election of the supreme council was vested in the crown, yet in the execution of their trust, and in the disposition of the revenues, they were to act under the orders of the court of directors, and not of ministers; consequently, though you might gain the nomination of lucrative appointments, yet the nation would gain nothing in point of controul over the Company. It might also have occurred to your Lordship, on a retrospect of the past management of the company, respecting their territories, both in point of internal policy, and in appropriating their immense revenues for the benefit of the company, instead of permitting them to become a prey to the rapacity of their servants, that when such total want of good policy, and of œconomy, existed at a time when the exertion of those virtues tended solely to enrich themselves and their constituents, is it not probable they will exist, in a superior degree, when they know, that all their labour, and all their pains, will only serve to benefit *the state*, and not *themselves*: It is rather to be expected that they will be very indifferent to the interest of the state, and very attentive to their own, and that of their friends and dependents."

Speculation, a Poem. 4to. 2s. 6d. Doddsley.

Speculation is exhibited in this little poem under *all* her various forms, and under *each*, with much poetry and pleasantry; the author's talents, *both* of which have been as long *admired*, as they have been *known* to the public. Amongst the several excellent illustrations of a subject by no means *fruitful* of illustration are the following.

" Could I, ye Gods, in equal strain
Their various fallacies explain,

And

And all their fiend-like arts rehearse,
 In faithful and immortal verse ;
 No more the bull and bear should glow,
 Resplendent in the solar bow,
 But banish'd to th' infernal shore,
 Give Pluto's realms two demons more :
 The duck debarr'd from Lethe's spring,
 Whose waters sweet oblivion bring ;
 In Phlegethon her seat should fix,
 And speculate the pools of Styx.

" Nor less among th' unletter'd swains
 This fashionable word obtains ;
 (For fashion now alike pervades
 The gorgeous roof, and sylvan shades)
 Ask the rich clown, whose iron sway
 The humble villages obey,
 While penury and hunger wait,
 Beside the lowly cottage gate,
 Why the hard wretch witholds his grain,
 And hears unmov'd the poor complain ;
 Ask why he cumpers up his ground,
 With stacks of unthresh'd corn around,
 Till wet and mould have spoil'd one half,
 Or vermin ground it into chaff ;
 He'll try to modify his diction,
 And tell you, 'twas his own election,
 He felt a certain intligation
 To keep it all on—speculation.

" Mark where the money-lending crew
 Their base usurious trade pursue,
 With wily phrase, and treacherous smile
 The poor unwary youth beguile,
 Oft' to his thoughtless wish supply
 The means of want and infamy !
 All that the anxious father's cares
 Have gather'd in his brighter years,
 All that the younger offspring craves,
 And oft the tender mother saves
 From comforts, which her age requires,
 In mortgages and bonds expires.

" And must his fair paternal lands
 All center in such miscreant hands ?
 Just heav'n forbid !—
 Oh ! may the pillory or rope
 Prevent them in each distant hope,
 And all their golden expectations
 Be airy dreams and—speculations."

Although Mr. Anstie (for to that gentleman's pen we attribute this production, since his avowed writings appear at the bottom of the advertisement) declares,

' Not all the criticising race
' Can move one muscle in his face.'

We would still (albeit we do not boast ourselves amongst
the number of those to whom

' *Letters patent* are assign'd,
' To stamp th' opinions of mankind,')

recommend a fairer field than this *entangled* path of the poeti-
cal region, where *even* the author of the Bath Guide can
find a flower deserving *his* cropping. At the same time we
can observe many vestiges of the *most* humorous poet of his
time in the course of this agreeable bouquet, and where any
such marks are wanting, or but ' dimly seen,' the *subject*,
not the *author* is in fault.

The concluding lines of this performance are extremely
worthy the heart from whence they came ; whether considered
in a *moral*, a *poetical*, or a *political* light.

" But if the truth I must impart,
And say what passion rules *my* heart,
No thirst for honours, wealth, or pow'r
E'er robb'd me of one quiet hour,
No party zeal, no factious aim
Torment me with their raging flame,
But anxious thoughts for England's sake
Will oft the slumb'ring muse awake,
In hopes to please in faithful strain
The wise, the virtuous, and humane,
My soul with strong ambition fir'd,
And these incondite rhymes inspir'd,
Taught me to think no toil severe
Awhile to catch their list'ning ear,
And make their smiles and approbation
The object of my speculation."

*Fatal Falshood, a Tragedy, as it is acted at the Theatre-
Royal, Covent-Garden. By the Author of Percy.* 8vo. 1s. 6d.
Cadell.

This tragedy is excellently calculated to shew the errors,
which the *best hearts* are apt to be led into. The struggles
of Orlando, torn between his contending passions,—his
friendship for *Rivers*,—*love* for *Julia*,—and *pity* for *Emmelina*,
are

are most strongly, and at the same time, most delicately painted. To see a bad character, guilty of a bad action, is what we expect, and therefore we are not surprized; but when a good man is forced against his inclination to depart from virtue, let the consequences be what they may, he must become as interesting an object, as the former would be disgusting.

Miss Moore has been charged with plagiarism, we therefore with a most scrutinizing eye have sought to ascertain the fact; and we think she is indebted, for the title of the tragedy, and some of its incidents, to an elegant novel, called '*The fatal Effects of Inconstancy*, and to Richardson's *Clementina*, for the tender madness of her *Emmelina*. But she has turned them to such good advantage, that we dismiss her, with this caution, to take as little from others as she can, as no person has less reason to borrow; for her productions will bear the most critical eye in the closet, which is not often the case with pieces which have received every advantage from stage decoration. L.

The Times, &c. a Comedy, by Mrs. Griffiths, as it is acted at the Theatre-Royal Drury-Lane. 8vo. 1s. 6d. Fielding and Walker.

The purport of almost every advertisement now-a-days, is to acknowledge '*the favourable reception*' which the performance has met with. The author of the comedy now under consideration goes in the same track, and speaks warmly of '*the indulgence which attended its representation.*'—Properly enough, indeed, hath she term'd it an *indulgence*, since the steady impartiality which it is our duty to maintain, obliges us to confess we see little merit in the performance but '*that of meaning well.*'—Of Mrs. Griffiths's talents we are not insensible, having seen them exerted on many different occasions, with great pleasure; but we cannot, in the present production, recognize the pen of the elegant and interesting *Frances*. We are well acquainted with Goldoni's *Bourru Bienfaisant*, on which this piece is founded, and think it might have suggested much greater advantages of circumstance and situation to an English dramatist, than is here discovered by Mrs. G. The character of *Woodley*, however, is not ill-sustained, and there are some scattering gleams of
plea-

pleasantry, and a few pointed remarks ; though it should be observed that the railers at modern comedy have too often condemned the sentiment, while, in servile imitation of Congreve, they have attempted repartee and witticism. C.

Advice to the Unwary, or an Abstract of certain penal Laws now in Force against smuggling in general, and the Adulteration of Tea; with some Remarks very necessary to be read by all Persons, that they may not run themselves into Difficulties, or incur Penalties therefrom. Cox and Robinson.

The title of this little piece is so full that were it not for the great importance of its contents, and the well known fallaciousness of titles in general, we should have been satisfied with subjecting it alone to the inspection of our readers. Here we find two tables stating the quantity of tea imported by our East India Company, and the other nations of Europe for a series of years ; and from them we learn that in 1769 the rest of Europe imported from China five millions and a half of pounds of tea, and in 1777 above sixteen millions, and that our rivals and enemies the French encreased their importations in that time from less than one million to above six millions, having in 1769 employed one China ship, and in 1777 nine. The Company's sales in the same period sunk about one half, though the consumption in the British dominions has been and is now on the encrease. The inference is obvious. Foreigners, and particularly the French, have by smuggling engrossed the trade to the great injury of the revenue, which in this article alone sustains a loss of a million and a half. Besides this alarming circumstance the sale of our rum and sugars is impeded by the vast quantities of gin poured in upon us from various quarters, the Dutch distilling annually about four millions of gallons, the French about two millions and a half, and the Swedes no inconsiderable quantity. Most of this base spirit is imported into Great Britain and Ireland, to the great detriment of the customs and excise, as well as of the health of his Majesty's subjects, who are thus encouraged in drunkenness and debauchery, and raise the poor-rates to an enormous degree. The people of Guernsey employ about twelve ships in smuggling rum and sugar from the Danes ; and all classes of tea-dealers adulterate that commodity by mixing with it the leaves of floes,

VOL. XI. D d ash,

ash, elder and other ingredients, coloured with terra japonica, logwood, copperas, and such pernicious drugs. From all these wicked practices, it is here computed that the nation loses annually about two millions and a half in revenue. Suppose the loss to be but one half of this sum, is not every good citizen called upon to check so alarming an evil, by giving every aid in his power to the late act for the prevention of smuggling, which enables the feller of smuggled goods to become the informer, and which has excited associations throughout the kingdom to offer rewards to all informers. For our part, we deem the matter of such serious consequence that we recommend it to the consideration of the next county meetings as an affair, which if properly managed, may prove infinitely more advantageous to the nation than any possible reduction of the civil list. Both schemes are certainly laudable; but of the two, the one now under our eye is the most essential, as it will necessarily distress our enemies, while it relieves ourselves; and the reduction of the civil list will distress the ministry no more than the opposition.

A Letter to the Whigs. Almon.

A spirited well-written pamphlet. But we cannot recommend it for any novelty of observation. Indeed the subject is so common—complaining of the undue influence of the crown and corruption, that we know not how it could be otherwise.

We cannot help expressing our displeasure at his addressing it to the Whigs; by reason it seems with a desire to raise those obnoxious party names of Whig and Tory. Nothing is more destructive of national welfare than when its inhabitants are ranged under the banners of two opposing parties, which oftentimes is merely nominal. There have been many who have professed themselves Whigs, and knew not what the term meant; so that they might have been Tories in their hearts, and, in this manner, were Tories in name as often as Whigs in reality.

We extract as follows, because it contains what he thinks will relieve us from our distresses.

“ Before I say any more, I must intreat the indulgence of my readers; I am conscious that as a writer I am incorrect, unconnected, and diffuse; but I hope that upon the whole I shall be found

found to have said something to the purpose. If I am mistaken, it is only my toil and labour lost, a shilling spent, and the letter thrown into the fire. I am not fond of scurrility and abuse, nor is it from any malignity in my disposition that I find fault with the measures or ministers; I will even admit, if they desire it, that with the best intentions in the world they have been guilty of the greatest errors. But I do insist upon it, that if this country had, for many years past, been governed by the worst men in it, we could not have been reduced to a more calamitous situation; what then does it signify to the nation whether we have been ruined by an error or a crime? whether by determined malice, or the influence of the moon? But I address myself to those who still retain their senses or their honour; and I ask them, whether an immediate reformation in our whole system of government be not necessary! I ask them, if they will concur in the means necessary for such a purpose? I will propose such as I think adequate; and I promise to adopt any that shall appear more effectual, let who will offer them. There is only one mode that occurs to me of striking at the root of corruption, and that is to obtain a free Parliament; and there appears to me no possibility of obtaining a free Parliament, but by multiplying the county members in such a manner as that they may exceed the borough-mongers, the Scotch, and all the venal and courtly part of the House of Commons. Till this is done no liberal or popular vote will ever be passed; and I appeal to every honest man in the kingdom, whether he thinks he can be injured by such a measure? Neither the rights of the King, nor those of the Peerage, nor those of the Commons, can be affected by it; it is nothing more than a salutary provision against a flagrant abuse—What then shall we do to bring it about, should the expediency of the measure be admitted? The means are obvious, and very practicable. Let us convene in our several counties. Let us propose, and candidly debate upon the measure, if thought expedient. Let us petition the Crown and both houses of Parliament, that every county may be permitted to send as many members of Parliament as they please, the numbers of each to be proportioned by the land-tax; and the county of York, as being the largest, to send ten members for instance, or as many as may give the sound part of the House a superiority over the corrupt. Should our petitions be rejected (which we hope will not be the case) it will be evident that there is a design in some one part of the legislature to assume and reserve to themselves an unconstitutional power, which we have a right to question, and by all lawful means to oppose: I would therefore advise the counties in such a case to send no members at all; the consequence of which will be, that, not being represented, they need not pay the land-tax, or indeed any tax at all: but in case of extremities, and to avoid anarchy, it may be necessary, if the worst happens, that each county should elect their own members (with or without a writ does not signify six-pence) and then wait upon them in a body to the door of St. Stephen's Chapel. I

question whether any man will be found bold enough to shut that door, or to turn them out after they have taken their seats. These gentlemen, though of independent fortunes and unquestionable integrity, must not be trusted too far, because they are *men*, and not *angels*; they must therefore bind themselves to sit for one year, and no longer; and to accept of neither bribe, place, nor pension. Under these restrictions a knave cannot betray his country with impunity; and an honest man may be sure of representing his constituents from year to year as long as he lives.

A Defence of the Act of Parliament lately passed for the Relief of the Roman Catholics. Containing a true State of the Laws now in Force against Popery. In Answer to a Pamphlet, entitled An Appeal from the Protestant Association to the People of Great Britain, &c. In a Letter to a Friend. By a Protestant. 8vo. 6d. Johnson.

In an advertisement prefixed to this Letter, our author apologizes for the severity of his animadversions on the Appeal, in the following manner.

“The author of the following pages, finding the Appeal unauthenticated by any signatures, either of the president, secretary, or members of the Protestant Association, thought himself justified in considering it as an anonymous publication. He has accordingly treated it with a less degree of ceremony than he might have used, had the author or authors appeared: he hopes, however, that the candid and judicious will be of opinion, that he has not transgressed the bounds of decency and good manners, or shewn greater resentment than the occasion demanded.”

In considering the Appeal, our author freely owns, that upon the most attentive and candid perusal of it, he cannot help being of opinion,

“1. That the author’s idea of toleration is throughout so exceedingly defective, as by no means to deserve the name.

“2. That his objections to the act for relief of the Roman Catholics are principally founded upon an entire misapprehension of its nature; and therefore,

“3. That he and his associates, in their endeavours to raise a ferment in the nation, and to excite mutual animosities amongst the inhabitants of these kingdoms, so far from deserving to be considered as guardians of the constitution, are in fact, whether they know it or not, abettors of persecution, and enemies of civil and religious freedom.”

To prove each of the above particulars, evidence is produced from the pamphlet itself. The reasoning is clear. In
this

this production we perceive marks of a liberal and sensible writer. We shall dismiss this Letter with an extract of the concluding paragraph.

"With regard to the Protestant association, as its members are all equally strangers to me," says the author, "I can have no personal enmity to any one of them. Whether this pamphlet be their general offspring I cannot determine: I hope for their credit it is an imposition upon the public. If so, they will certainly take care to disavow it. If it be theirs, I freely give my opinion that it does them no honour: its style is contemptible, its reasoning futile, its object malicious. May it meet the disapprobation of every honest mind—may the designs of cruelty and bigotry be defeated—and may pure and equal liberty be speedily extended and perpetually preserved to the whole world." O.

An Appeal from the Protestant Association to the People of Great-Britain concerning the probable Tendency of the late Act of Parliament in favour of the Papists. 8vo. 6d. Doddsley, &c.

In consequence of the lenity shewn by government to the Papists by a late act of parliament this pamphlet makes its public appearance. It consists of an introduction, four sections, and a conclusion.

The first section comprehends "*Thoughts on toleration*, and how far it is consistent with our civil constitution, and the preservation of the Protestant religion, to extend it to the Papists." The second, "*A view of the principal laws that were in force against the Papists before they were altered by the late act of Parliament, and of the spirit in which they were executed.*" The third, "*Considerations on the late act of Parliament, and the alterations made thereby in the penal laws against the Papists.*" The fourth, "*Observations on the manner in which the late act was obtained; on the principal arguments in its favour, and on the fatal consequences which will most probably result from it.* And the conclusion, "*The absolute necessity of an application to Parliament for redress, and the constitutional mode of obtaining it.*"

The pamphlet before us breathes an intolerant spirit, and is replete with *fire and fury*. Persecution, which it so violently condemns in the Papists, is *here* strongly recommended, though it is pretended to be on Christian principles. Notwithstanding this assertion, we are no partizans of the cause

cause of the Papists. Popery we abhor, and condemn its irrational doctrines. And we are apprehensive that the Papists may abuse the indulgence granted them by Parliament; yet, we think this pamphlet too illiberal to have much weight to influence a candid and rational mind, to join in rousing up the dormant spirit of persecution, which "has long been hearded, and quietly inhumed." O.

A Sermon preached at St. Mary's, Oxford, July 1, 1779, on the Anniversary Meeting of the Governors of the Radcliffe Infirmary. By Lewis Bagot, L.L.D. Dean of Christ Church. Published at the Request of the Governors for the Benefit of the Charity. 4to. 1s. Rivington.

A pious and pertinent discourse.

Unanimity, a Poem. By J. Macaulay. 4to. 10s. 6d. Cadell.

In this poem is to be observed an ardour of sentiment, and in many parts a strength of idea. We give the following extract that our readers may be inclined to encourage that UNANIMITY which must save the nation as well as our author.

"'Tis well," Britannia's Guardian thus replies,
 (Stern anger flashing dreadful from his eyes)
 "'Tis well my plighted faith, in honour bound,
 Protects thee treading thus on hostile ground.
 Did not my soul that sacred tie revere,
 Did not Discretion hold the pointed spear,
 Thou had'st not dar'd presumptuous to revile
 The prince and subjects of my fav'rite isle.
 Infidious pow'r! let faithless Gallia tell
 (That seat where guile and ranc'rous envy dwell)
 Of treaties broken, and of faith decay'd,
 Of lawless rapine, and of trust betray'd;
 Whose treach'rous sons have cast the fatal brand
 Of hellish discord o'er Britannic land.
 While yet in embryo lay the seeds of hate,
 Ere yet contention vex'd each jarring fate;
 Ere yet Bellona, raging in the fray,
 Saw warlike troops to hostile rage a prey;

Your

Your wiles accurst, and dark insidious arts,
Kindled destructive rage in social hearts.

“Talk not of Freedom: 'tis a Briton's theme—
“Of which your servile sons may fondly dream;
While pow'r despotic rules with iron hand,
And makes one mighty prison of the land.

“Nor think, proud Gaul, tho' adverse fortune frown,
And shade the glories of the British crown,
On England's son's thy abject chains to bind,
Or damp the ardours of a free-born mind.
When fortune smiles, with giddy joy elate
You scorn the turnings of capricious fate;
Yet when her fav'ring gales forget to blow,
Fled are your transports, and your hopes laid low.
Not so Britannia; she with equal mind,
Or quits her frowning, or receives her kind.
Like her own rocks, when angry Boreas raves,
Flows the mad sea, and rides the foaming waves;
Secure the stands, tho' angry tempests beat,
And sees the billows break beneath her feet.
Mid't foreign tumults and domestic jars,
The snares of treason, and the spoil of wars,
Her native strength can ev'ry blast oppose,
And hurl defiance on her boasting foes.

“Lur'd by the verdure of Britannia's plains,
When lawless Danes o'erspread her wide domains,
Long time eclips'd, our English ALFRED lay,
To wait the dawning of a happier day:
While unsubdued the British fire remains,
And England vindicates her native plains.
Emerging forth, he taught their hosts to yield
The dear-bought wealth of many a bloody field;
Resum'd his crown, and to the world made known,
The arms that rais'd, can still support a throne.

“Perplex'd with cares, and torn with wild debate,
When half-divided lay the troubled state;
When infant HENRY, rais'd to England's throne,
(Inheritor of troubles not his own)
'Midst civil tumults and disputed sway,
Saw half his realms to foreign foes a prey;
Did Gallic LEWIS in the cause prevail,
Or proud injustice turn the equal scale?
No—to his native shores repuls'd he fled,
And British Freedom rear'd her drooping head:
Well-pleas'd to found her empire o'er the main
On England's brighter day, and EDWARD's glorious reign.

“Need

"Need I yet more our nearer glories trace,
 And mark the trophies of great TUDOR's race;
 When England's sceptre, grac'd by virgin sway,
 Gave nations law, and bade new worlds obey?
 Ask proud Iberia, when unnumber'd oars
 Sever'd the billows of her northern shores,
 While in the Bay her well-arm'd navy rode,
 With warlike troops, and deathful engines stow'd;
 When Rome's great PONTIFF blest'd the hardy deed,
 And bade their wishes, and their arms succeed:
 Did PHILIP's host *invincible* appear?
 Or Britain trembling shrink with coward fear?
 Say, did her sons forsake the martial plain,
 Or fly inglorious through the fiery main?
 Let Spain the deed declare—for well she knows
 "Heaven's wrathful vengeance on Britannia's foes;
 Whose mighty ships, by angry billows tost,
 In shatter'd fragments cover'd all the coast:
 While breathless, pale, her mangled warriors lay,
 Stretch'd on the beach, to hostile Rage a prey.

"Learn then, vain power, tho' treach'rous Gallia join,
 "And false Iberia aid the base design,
 Conspiring each, by force or secret guile,
 To blast the glories of this sea-girt isle;
 BRITAIN once rous'd shall all your schemes confound,
 And dash your baseless fabric to the ground.
 League all your forces, join your warlike stores,
 And bid your navies line our winding shores—
 BRITAIN UNITED, all your toils shall mock,
 And stand unmov'd amidst the mighty shock.
 Her gen'rous sons, inur'd to martial toil,
 Shall guard by conqu'ring arms their native soil:
 Chiefs of renown lead on each martial band,
 Skilful in war, and flow'r of British land:
 ONE heart, ONE hand, shall all our hopes o'erthrow—
 A NATION's wars, a NATION gives the blow!

"Our sever'd sons by Gallic fraud betray'd,
 Mourning the ruin mutual wars have made,
 Once more cemented, shall repel their foes,
 Tho' *Hill* and *You* the glorious deed oppose.

"Strive then no more my fix'd resolves to shake,
 Or bid my feet Britannia's realms forsake.
 Tho' hostile fleets o'erspread her shining strand,
 And fell destruction stalk'd throughout the land;
 Firm I'd remain, unshaken to the end;
 Foe to her foes, and to her friends a friend.
 Then hence—and to thy darling sons make known,
 Nor art nor force can shake Britannia's throne.
 Speed swift thy flight, regain thy Gallic shore,
 And tempt the vengeance of this arm no more."

*A Fifth Letter to the Earl of Carlisle from William Eden, Esq;
Cadel, 1s. 6d.*

In our account of the preceding four letters we were pretty full; and in this, therefore, which consists principally of confirmations of what was before advanced, it will not be necessary to be very diffuse. In the exordium he acknowledges the justness of our observation in the last month's Review, that the extinction of opposition is the feasible plan of proceeding in administration; and intimates, that there is good reason to expect that Great Britain alone will, in spite of the minority, crush France, Spain, and America. He proves clearly, from Dr. Price's own principles, that the people of Great Britain are constantly encreasing, as the general consumption appears from the excise to be regularly upon the encrease; that, notwithstanding the cessation of the American commerce, the nett receipts of the custom house are not decreased; that the exchange is upon the whole in favour of this island; and that by simplifying the method of collecting our revenues and checking smuggling, a matter, of which more shall be said in the next article, our resources may be greatly extended. Upon the whole, this letter removes the objections that may have been started against his former reasonings, and proves the gloomy ideas of Dr. Price to be as ill-founded as the publication of them was ill-timed. The following quotation we would recommend to the perusal of Lord Shelburne and the opposition:

"Sir William Petty's mixed education and course of life, did not dispose him to involve plain sense in refined expression; but his natural wisdom and cheerfulness led him to doubt and controvert the gloomy speculations current among his contemporaries, relative to 'the sinking of rents, the decay of trade and commerce, the poverty and depopulation of the kingdom, and the rising omnipotence of France.' These, with other dismal suggestions, says he, I had rather stifle than repeat: 'They affect the minds of some to the prejudice of all.'—An ill opinion of their own concerns renders men more languid and ineffectual in their endeavours. 'Upon this consideration, as a member of the commonwealth, next to knowing the precise truth, in what condition the common interest stands, I would in all doubtful cases think the best, and consequently not despair, without strong and manifest reasons; carefully examining whatever tends to lessen my hopes of the public welfare.'"

"That some are poorer than others ever was and ever will be, and that many are naturally querulous and envious, is an evil as old as the world.

"These general observations, and that men eat, and drink, and laugh, as they used to do, have encouraged me to try if I could also comfort others, being satisfied myself, that the interest and affairs of England are in no deplorable condition."

The Ancient English Wake. A Poem. By Mr. Ferningham. 4to.
Richardson.

In a descriptive poem especial care should be taken that what should animate the scene does not destroy it. For this reason a narrative should bear its proper epifodical proportion. It should never be the chief part of the design, but its appendage.

How disgusting would be an enchanting landscape, obscured, by placing an uninteresting object where its greatest beauties would otherwise display themselves.

The above observations are too applicable to this poem. The subject was well chosen. The artist not wanting powers of delineation. But unhappily for the Ancient English Wake, its pleasing pastimes gives place to the introduction of a tale which engrosses the chief of this otherwise well written poem.

We extract the following as the most interesting lines relative to the title. We allow the compliment at the end on Scotch Music is just, but the time of applying it rather rude than judicious.

“Fam’d CHESTER, now returning from the fane,
Surveys the tents gay-spreading o’er the plain;
Beneath whose roof the merchant-band display’d
The cheerful scenery of active trade:
While some intent on wealth, with sober view,
The graver purport of the fair pursue;
Some of a free and roving mind partake
The lighter callings of the busy Wake;
These urge the present feer, deep-vers’d in fate,
Some passage of their story to relate:
There the fond maid, solicitous to know
Some future instance of her joy or woe,
Attends, half-unbelieving, half sincere,
To the vague dictates of the artful feer.
Some by the travel’d pilgrim take their stand,
To hear the wonders of a foreign strand;
While others, smitten with the love of song,
Around the minstrel’s harp attentive throng.
Of war and daring chiefs the master sung,
While from the chords terrific sounds he flung:
At length descending from his lofty mood,
The feeling bard a milder theme pursued,
And gently wak’d those soft, complaining tones,
So dear to melody which Scotland owes.”

Epistolæ Commerciales; or Commercial Letters, in five Languages, viz. Italian, English, French, Spanish, and Portuguese, with their respective Idioms distinctly pointed out, written on various interesting Subjects, in a modern mercantile Style, as now practised; all which are carefully selected from original Letters, as they stand in the Copy Books of the most eminent Merchants in Europe, and are here exhibited under fictitious Names, &c. The whole is methodically digested so as to serve as Models for a regular Correspondence, &c. To which are added, mercantile and maritime Vocabularies of each Tongue, &c. &c. By Charles Wiseman, Notary Public and Translator of all the above Languages. Printed for the Author, and sold by B. Law, in Ave-Maria-Lane. 6s. boards, 1779.

An apparently useful collection.

Exercises upon the different Parts of Italian Speech, with References to Veneroni's Grammar. To which is subjoined, an Abridgment of the Roman History, intended at once to make the Learner acquainted with History, and the Idiom of the Italian Language. By F. Botturelli, A.M. 12mo. 2s. 6d. Nourse.

A pleasing and judicious collection of exercises.

A Treatise on the Elegance of the Latin Tongue. Wherein Rules on every Part of Speech, the most obvious in good Authors, and the most necessary to be known, are set forth in the shortest and plainest Manner, and supported by Examples, all taken from Cicero; proper to be perused and learnt by heart, by young People who have acquired a sufficient Knowledge of the Syntax. To which is added a very concise Treatise in Numbers, shewing in the fullest Light, the Way of expressing them in Latin, with the Roman Manner of counting the Days of Months. By A. De Burcy. 12mo. 1s. 6d. Printed for the Author. Sold by Fielding and Walker.

A useful companion to a learner of the Latin tongue.

The Dyer's Assistant in the Art of dying Wool and Woollen Goods. Extracted from the philosophical and chemical Works of Messrs Ferguson, Du Fay, Hellot, Geoffroy, Colbert and Julienne. Translated from the French; with Additions and practical Experiments. By James Haigh, Silk and Muslin Dyer, Leeds. 12mo. 5s. 6d. sewed. Leeds, printed, and sold by Rivington, London.

A judicious and useful compilation.

CORRESPONDENCE.

To the London Reviewer who signs W.

Sir,

Your kind of answer to the letter I sent in November, addressed in general to the writers of the London Review, i. e. to the whole body of your colleagues, requires some notice from me. However short this epistle may prove, I will endeavour to digest it into clear, methodical order.

1. It is expedient, that I should inform you, why I made use of the word "seeming," on which you have deigned to animadvert. It is my desire on all occasions to shew to every one, whom I do not certainly know to be particularly undeserving of it, a proper degree of respect, to avoid every thing that would have a tendency to irritate, and to present a charge of any thing that may be erroneous in as inoffensive terms as possible. The Christian institutes, I conceive, dictate, and the Christian spirit or disposition suggests this manner of conduct. For which reason, instead, of using the word *obvious*, I preferred the expression "*seeming* inconsistency, that there might be nothing which should sound harsh or grating to such as may be justly supposed to be jealous of their literary reputation. It appears upon the very face of my letter, that I used a decent moderation, a pacific restraint, a tempered, chastised form of expression; not, I assure you, from fear, or pusillanimity, but from a better motive, from principle.

2. It is necessary to remark, that you do not appear to have paid a common attention to the purport of my letter. For you say, you "never knew till now, that a man could be inconsistent, unless it were with himself." In the beginning, I had intimated, that it might be naturally supposed, that the gentlemen engaged in the useful publication of the London Review, would chuse to have a *consistency* preserved *throughout* their work. Now, surely, Sir; it is plain to common sense, that a literary performance, whether composed by a single hand, or by many conjointly united, may have the excellency of *consistency* stamped upon it, or may lie open to the charge of the opposite quality, which manifestly argues a deficiency. This defect, the writers, who are or were your colleagues, have in some former reviews, I well remember, charged pretty

pretty home upon a certain rival body embarked in a similar undertaking. You are now, I am sure, to be told (it would be an affront to your understanding) that a periodical work may be consistent, or inconsistent with itself.

You acknowledge, that "had your present editor been that of the Review to which I allude, you should have joined in part of the charge." I alluded, Sir, evidently to more Reviews than one, but one only I quoted. Do you seriously intend to insinuate, that your present editor means actually to depart from the sentiments, and the principles, of his very able predecessor? If so, I fear his Review will sink in value, and may perhaps somewhat decrease in sale too.

3. With regard to your last paragraph, it is proper to observe, that you may find a complete answer to your queries and objections in Mr. Jonathan Edwards's treatise on Free-Will, to which I referred in the preceding letter. The whole title is this, "A careful and strict inquiry into the modern prevailing notions of that freedom of will, which is supposed to be essential to Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame:" the 3d. edition, octavo (on good paper, I add, for there is a wretched edition of it on bad paper.) In this argumentative tract every thing necessary respecting free agency and divine grace is included, is handled with that admirable exactness that will ever confer honour upon the author, and is discussed with uncommon ability at some considerable length. But there is another author, to whom I must now refer you also, for no less complete a solution to your *imagined* difficulty. This is Mr. Maclaurin, brother to the philosophical gentleman that writ upon Algebra and Fluxions. In his "Essay on Prejudices against the Gospel" from page 187 to page 194, and in his "Essay on the Scripture Doctrine of Divine Grace," page 342, and some few following pages, your questions are concisely answered, and your objections clearly solved. It would take up too great a portion of the Review to give you their arguments in detail: but if you will inspect them with a careful and strict examination, and then attempt an answer to what they have advanced, I pledge myself to you and to the public, (if Divine Providence shall continue to me the health, which I have from my youth up hitherto enjoyed) to follow you, in reply, with close (I trust) and not desultory reasoning, page after page, and paragraph after paragraph. But till you have done this, it is to little purpose for me, whilst sufficient answers are already in print, to waste both paper and time. Besides which, I now leave you to "yield the palm," to men who were far my superiors, and whose removal out of this world may give less occasion to any unfriendly passions. Since it has been wisely remarked by a modern genius, improving upon the suggestion of Horace, "that death increases our veneration for the good, as well as extenuates our hatred for the bad. For those virtues, which once we envied, because they eclipse our own, can now

"no

"no longer obstruct our reputation, and we have therefore no interest to suppress their praise."

It cannot be deemed impertinent to add, that the doctrine of *necessity*, which from Mr. Toplady and Dr. Priestley, the London Reviewers have repeatedly maintained, seems to be more exposed to the imputation of clashing with man's free agency, and the justice of God, than the doctrine of grace as delivered by Mr. Guddon.

To conclude. To consider all men, who, from a sincere embracing the instructions of divine revelations, where the influence of grace is so expressly taught, acknowledge its reality, as *fanatics* (a term expressive of irrational wildness) is to accuse as visionary, and replete with a sort of intellectual wildfire, some of the greatest men, and greatest ornaments of our country, from Archbishop Usher down to the Bishops Proteus and Hurd, with very many intermediate names of various ranks.

If you, Sir, are the same gentleman, who, under the signature of W. have writ the strictures on philosophical subjects in the London Review, I can with pleasure compliment you as an able philosopher, but cannot admit you to be an excellent theologian.

I am, however, Sir, with respect,

Roch, Cornwall, Feb 25, 1780.

Your obedient Servant,

S. FURLY.

P. S. In this remote county, we are often, (especially in bad weather) many weeks before we receive a book or pamphlet from London. It was not till yesterday I had the January Review, or I should have writ and sent this time enough to be inserted in your Review for February.

N. B. The pages referred to in Maclaurin are in the last edition published 1772, they are different in the edition that came out 1755.

To Mr. S. Furdy.

Sir,

I am favoured with your letter, to which I beg leave to offer the following as a conclusive answer, unless you are more pertinent to the subject in dispute.

Your reasons for using the expressions of *seeming inconsistency* are as delicate as they are just. But, if it were not trifling on a simple expression, I should observe—that the feathered arrow steals into the breast, while the shield is lifted to ward off the blow of the sword. I will not say that you *feathered* your words, that they might glide the more sure and silent to their destined aim. Yet, this I will observe, that under cover of that *pacific restraint* you mention, pusillanimity is oftener concealed than principle.

In respect to my not having paid a *common* attention to the purport of your letter, I believe it will be found, I paid a much greater attention than you thought I should. Although you did
not

not individually address the letter to our Editor, but collectively to the London Reviewers. I am sure you are not to be informed it was tacitly meaning him: else, I should ask you---In what body of persons, from the lowest society to the national assembly, do we not personally address the president, speaker, or chancellor? Besides, Sir, it would be a bad compliment to your good sense were I to suppose you could accuse a society of what its Editor can only commit. You must know---it is his immediate business to inspect the different Reviewer's articles, and to receive or reject such as he considers inconsistent with the credit and interest of the work.

I not only agree with you---that every literary performance, whether social or individual, may be consistent; but unless it be consistent its stability will be baseless.

As to the charge brought by my colleagues against a rival body, &c. I shall only say---it is an invariable maxim with me not to busy myself in others affairs farther than my employment engages me: I must also add---our correspondence had not been, had all others observed the same maxim.

I must next confess that with all the great attention I boast of having paid your letter, I should not have known, unless you had taken the pains to inform me, you had meant any other Reviews than ours---so evident were your allusions.

Now, Sir, although you think it too much trouble, to answer my propositions, I will take the pains to answer your question, and add one or two attendant observations---Our Editor has too much sense of his predecessor---his father's distinguished abilities, for me to insinuate that he means to deviate from either his sentiments or his principles; therefore you may banish all fear of the Review's not preserving its sale or value. But pray, in so multifarious a labour as a Review, do you suppose *any* HUMAN ability can preserve it uniformly from error? I doubt even *your* INSPIRED would find it impracticable. Therefore, in turn, let me presume to dictate. Do not call the avoiding such errors---departing from the sentiments and principles of his *really* able predecessor. At the same time, if possible, use a more "*chastized*" mode of expression, than to infer such hasty, and, I again say, *harsh* conclusions from such vague principles.

Could I have supposed, when you attacked my criticism, you were not prepared to answer my questions, I should not have thought your letter worth the notice I gave it. It is a trifling beneath the puerile wranglings of sophisters. It is an affront to the public, to force upon their view any thing so uninteresting. In the name of wonder, did you, at first, mean to lead me through the mansions of the dead that you might awe---by reason you could not convince me? I am at a loss how to term your behaviour. If you have read those works on which you pay such encomiums, how can you want answers to what I have, in so few lines, asked? In saying, then answers would take up too much of the Review, you pay me a sort of a compliment not very intelligible. If you mean they require volumes to be read and transcribed, I must return you
my

my most grateful acknowledgments. But, on the other hand, if you mean that any thing you could say, although ever so short, would not be interesting enough for the Review---In proof of the contrary, I refer you to the insertion of your past letters.

Any matter that is foreign to our dispute, as far as it relates to the propriety of my criticism, I have every right to deem impertinent. How then shall I consider your mention of Mr. Toplady and Dr. Priestly on *Necessity*? What reference has that to our dispute on Free-Agency---which, as it relates to myself, I have called upon you to answer my observations in its favour? It is not referring me to *Libraries*, nor noticing the Review having maintained the doctrine of necessity, that can excuse your personal answers to what I have, since you began the attack, all imaginable reason to demand; and to call upon you neither to desert the lists you forced, nor to oppose the *shades of the dead* to bear the brunt of that opposition you yourself have provoked.

If you intend to lead me into the Revelations, all our dispute must immediately be finished. It would indeed be impious to argue against what the divinity is supposed to dictate. So that, if we are to continue this any further, I beg you will neither mention Revelations, nor any persons so nearly related to them as are archbishops. They should be too sacred to be bandied about in a literary altercation. All I have to request is, in few words, to give plain, rational, *uninspired* resolves to my very few questions. This will confirm me in an opinion of your being a sensible man---a far more estimable character than a self-inspired, fanatical saint,

I am, Sir,

With all due respect,

Your most obedient Servant,

W.

Answers to Correspondents.

Our Correspondents, who in obliging us with literary information, or other marks of their approbation and esteem, expect a return of civility by private letter, are begged to excuse our non-compliance with so seemingly reasonable an expectation; as the multiplicity of their epistolary favours, and the objects of our attention, are so great, as to put it absolutely out of our power to make such particular returns of our gratitude and esteem.—

We are sorry we cannot comply with the request of “Sophia M—; but the London Reviewers make it an invariable rule, not to give any opinion about unprinted productions. Our fair correspondent is therefore desired to send for her manuscript, which is left with our publisher under cover, directed to “Sophia M—.”

We are obliged, much against our inclinations, to postpone our review of foreign books till next month, when we hope to resume that branch of criticism.